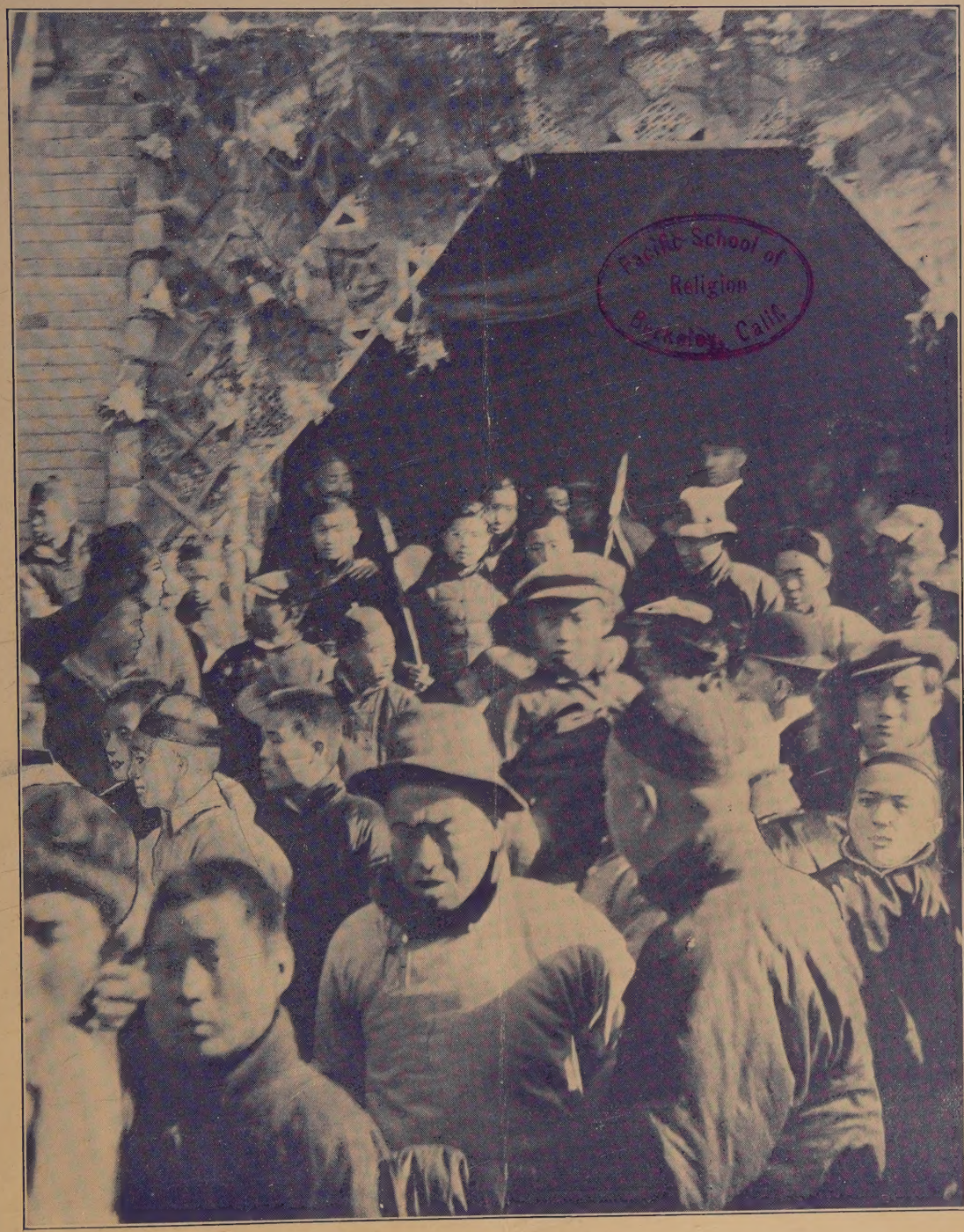
THE MISSIONARY HERALD



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ABBREVIATIONS

A. B. C. F. M. or A. B.	American Board
W. B. M. or B.	Woman's Board of Missions
W. B. M. I. or I.	The Woman's Board of Missions of the Interior
W. B. M. P. or P.	Woman's Board of Missions for the Pacific

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WHAT IS THE MISSIONARY HERALD WORTH?

By CHARLES S. OLCOTT

As the question of the merger of the missionary magazines with the "Congregationalist" is on the docket, it is not out of place to print in these columns an article expressing the viewpoint of a layman who has for several years been closely identified with the financial and publicity departments of the Board. While the article is not an official utterance of the Board, it nevertheless represents in substance the position that most of the executive officers of the American Board and Woman's Boards feel compelled to take at this time in the interests of the special cause that these Boards serve.

Mr. Olcott has been in the publishing business all his life, and during the past thirty-four years has been head of one of the departments of the Houghton Mifflin Company of Boston. He has been a member of the Prudential Committee since 1921 and has served these four years on the sub-committees of Finance and Publications.

A LETTER recently received at the rooms of the American Board contains these significant words:—

> "I take great pleasure in enclosing a draft for five hundred dollars ($500.00) . . . and I am very glad I am able to make this gift. . . . I most earnestly hope that it will be possible to continue *The Missionary Herald* as a separate magazine. For nearly fifty years I have read from cover to cover every number, and a *very important part of my education has been derived therefrom.*"

It would be interesting to know how many of the four thousand individual supporters of foreign missions, who contribute to the American Board regularly and faithfully year after year, derived an "important part of their education" from the same source. How many of those who have left large and valuable legacies to the American Board have been prompted to do so because they have "read the *Herald* from cover to cover"? How many of the conditional gifts, now aggregating a total of $1,236,345.61 (December, 1924), were first suggested by the same medium for presenting the opportunity in mission fields? How many pastors, church officials, and chairmen of committees, in making their appeals for foreign missions, have derived their inspiration from the *Herald,* thus influencing the gifts from the churches, from the women's societies, the young people and the Sunday schools?

In the year 1924, the total contributions to the American Board were over $2,000,000. If we consider that the influence of the *Herald,* direct and indirect, would account for at least 10 per cent of this total, we may safely appraise the pecuniary value of the *Herald* at $200,000 annually. Does any one deny that the cumulative educational effect of the *Herald* for over a hundred years has been worth at least one-tenth of the annual receipts? If so, place it at 5 per cent and the *Herald's* monetary value is $100,000 annually. Or even if we make so bold as to assert that its influence has been only 1 per cent—almost negligible—we get a cash value of at least $20,000 a year. And the total net cost of the *Herald* is considerably less than even this small estimate.

But disregarding the less direct appeal to churches, Sunday schools, and societies, and considering only the receipts from individuals, either in the form of direct gifts, or legacies, and the interest earned on the same, last year the Board received approximately $858,000, and it would be necessary to assume an influence of only 1.7 per cent to cover the entire expense of the *Herald* to the American Board.

To maintain, successfully, that the *Herald* is not, from a purely pecuniary point of view, worth all it costs, would require the doubter to prove that fully 98.3 per cent of all the direct gifts and legacies, or that more than 99 per cent of the total gifts would have been received just the same, if there had been no *Herald.*

THE "HERALD" MORE THAN PAYS FOR ITSELF

The successful business man, who depends upon advertising, must reach his conclusions, in most instances, by very much the same kind of reasoning. If he were getting a business of $2,000,000 annually and spending less than 1 per cent for advertising, he would consider himself extremely fortunate, and would think it the height of folly were any one to propose seriously that he should save, say, $18,000 by cutting off his advertising expense. Persistent advertising, at an enormous expense, has been the means of building up thousands of prosperous industrial and commercial establishments. Yet few of these manufacturers or merchants could trace their sales *directly* to the advertising. They know, however, that their business has been built up by advertising; that it continues to prosper by reason of it, and that its discontinuance would be disastrous.

It is so with the *Missionary Herald.* It is the advertising medium through which, for over a hundred years, the interest in missionary giving has

been stimulated and gradually built up. Now that the American Board is profiting by the cumulative effect of this continuous educational process, would they dare risk the effect of discontinuing it for the next hundred years?

The American Board faces a heavy task, which is a part of the trust committed to it, of sustaining its force of workers in the field at a cost of two millions of dollars annually. It is anxious to enlarge the work, but for several years past has been handicapped by deficits. At present, by the most determined efforts, it can barely sustain the work now in progress. Indeed, serious retrenchments are likely to be required. Yet, in the face of this condition, the Board is threatened with the loss or serious impairment of its most effective tool —the *Missionary Herald!*

NOT ONLY DOLLARS, BUT SPIRITUAL DYNAMIC

The economic side of the case, however, fails to appraise the *Missionary Herald* at its full value. It has achieved a position unique in Journalism. It is one of the oldest American periodicals. Founded as *The Panoplist* in 1803, antedating the American Board itself, it became *The Panoplist and Missionary Magazine* in 1808, *The Panoplist and Missionary Herald* in 1818, and later, *The Missionary Herald,* which title it has borne for more than a century. Historically, it is undenominational, or interdenominational, for it was originally established as the organ of the foreign missionary movement before there were any denominational divisions in the work. It is known throughout the world as the exponent of American Christianity in its effort for the uplift of civilization.

This character and reputation has been sustained to a degree which perhaps is not realized by those who regard the magazine as exclusively Congregational. Without subtracting from its effectiveness as a denominational organ, it has broader relations. It goes into public and institutional libraries all over the world as an expert organ. It is read and quoted by leading students of foreign missions in Europe and America; it is turned to and quoted by American journals.

The character and influence of the *Herald* in this realm is made the more possible because of the broadly Christian rather than sectarian policy of the Board in its various missions; because coöperation is rapidly coming to the front on the foreign field; and because the American Board has been and is a pioneer in introducing scientific theories and methods of missionary work. Those who study the application of the Christian democratic idea in the effort to Christianize the world look to the *Missionary Herald* for their information and data.

The distinctive place of the *Herald* as an expert magazine on foreign missions has been achieved primarily by the first-hand knowledge of its editors, who have been regular officers of the Board, with free access to all correspondence. The Editor-in-Chief has a place in the Cabinet where all problems are fully considered, and a seat with the Prudential Committee, where he may take part in all discussions. Thus he is in a position to secure information on every subject. Occasionally, editors of the *Herald* have been commissioned to make journeys to the missions.

In this connection it should be noted that the *Herald* serves not only as an organ at home, but that it circulates among our missionaries and their helpers as a means of communication between the home office and the missions, and between the different missions. In this manner the workers at each station are kept informed of what is being done at all the other stations; ideas as to policy and method are interchanged, and, above all, the missionary spirit on a world scale is cultivated. Out of this interchange has arisen the beautiful and growing practice of native Christians in one part of the world sending gifts to native Christians in other parts of the world. In a similar way the native workers have come to hold the Board in reverence and affection.

THE MERGER PROPOSAL

The particular plan of merger now being discussed is the tentative proposal of the Committee on Missionary Organization

> "That *The Congregationalist,* the weekly church paper, contain in each issue missionary material furnished by the American Board and by the consolidated home board; that there be two missionary supplements, each having six issues during the year, one published under the supervision of the American Board, and which may be known as *The Missionary Herald,* the other to be published under the supervision of the home board, and which may be known as *The American Missionary,* such supplements to be published alternately or at stated times otherwise arranged. Let the paper, with its supplements as above recited, be furnished at a price not to exceed $3.00 per year; club rate, $2.75, multiple rate, $2.00. Let the supplements be furnished separately, the twelve issues not to exceed $1.00 per year."

With reference to the merger of the missionary magazines with the *Congregationalist,* it is clear that it would be impossible to sell fifty-two numbers of the *Congregationalist* and twelve numbers of the missionary magazines for $2.00, or even $3.00, without incurring a heavy deficit. The burden might be shifted but it would still be there, and would be heavier than before. To reach its own constituency, the *Herald* would have to depend upon the so-called supplement—cut down to six numbers a year instead of twelve, and robbed of its distinctive name, or trademark, its independence and prestige. Yet the Board would still be obliged to maintain its editorial and publishers' staff, and still make its

appeal for separate subscriptions at fifty cents each, or else lose a large percentage of its readers. Subscriptions for both the *American Missionary* and the *Missionary Herald*, as supplements, would still be solicited in the churches at the same inconvenience and expense as before.

The denomination as a whole would gain nothing by the consolidation, while the American Board would find its expenses greatly increased by reason of bearing its share in the general burden, plus editorial expense for the supplement and plus the cost of some additional means of publicity which it would be compelled to adopt.

As a matter of fact, because of postal regulations, it would not be possible to issue the *American Missionary* and the *Missionary Herald* as supplements to the *Congregationalist* and still retain these titles. They would have to be mailed as copies of the *Congregationalist*, with the original names as sub-titles, in which case their individuality would be lost. To retain their identity, it would be necessary to enter them at the post office as separate publications.

The scheme of devoting a large share of space in the *Congregationalist* to missionary topics is admirable, as bringing information to a larger constituency. The American Board, the writer believes, would gladly welcome this as just so much extra publicity, but it would not in any way perform the distinctive mission of the *Herald*.

In this matter it might be well to take heed of the warning and profit by the experience of another denomination. One of the leading secretaries of the Presbyterian Board, writing of their experience with a joint magazine, says:—

> "I have no hesitation in saying that I think it would be exceedingly unfortunate if Congregationalists were to consider a Presbyterian weakness and defect as a model to be imitated. Opinion in our office is emphatic that our foreign interests are at a great disadvantage in not having a separate magazine. Our Board had one, years ago, which was self-supporting, in spite of the fact that we were able to send free copies to all of our missionaries. We had to give up that magazine, not because we wanted to, but because the General Assembly ordered consolidation of interests of all eight Boards in one magazine. We have felt hampered ever since, feeling the present arrangement injurious to the foreign missionary cause. I hope most heartily that the American Board will not be hamstrung in the same way, by being compelled to give up the distinctive character of your splendid periodical."

It might also be wise to listen to the advice of one of the sanest journalists of this country, Dr. Talcott Williams, formerly Dean of the School of Journalism, Columbia University, and for thirty years a reader of the *Herald*. He says:—

> "I am appalled at the idea of consolidation of any magazine or paper with the *Herald*. It is a trademark of the very first value from the journalist's standpoint. No business firm would dream of dropping a title which had played so important a part in the growth of the institution. By merging with another publication, the *Herald* will lose its individuality. The views expressed in the *Herald* made the church feel that it had missions abroad and was responsible for them. I do not believe there is another periodical devoted to missions which is so much read by the denomination and outside of the denomination which publishes it. But I return to the phase on which I may fairly claim that I have some right to speak, as a man knowing the field. A periodical which has had the position, continuous publication, the good will and the influence, and the recognition which every possible agency has given the *Herald*, is of the very first importance, and any consolidation destroys this. You cannot consolidate without losing individuality and parting with good will. Every one, I think, must suspect this, but the journalist knows it."

The Prudential Committee of the American Board, which is entitled to the respect of all concerned by reason of its long experience with the *Herald* and its careful consideration of the subject, has always been firmly convinced that the *Missionary Herald* should be maintained as an independent organ, indispensable in the proper management of the work of the American Board. In a resolution of December 18, 1923, the Prudential Committee voted:—

> "That the Prudential Committee of the American Board of Commissioners for Foreign Missions, while desiring to coöperate with all the other interests of Congregationalism, is of the opinion that any discontinuance of the *Missionary Herald* as the direct and exclusive instrument of the American Board and the three coöperating Woman's Boards, in promoting the work in foreign fields, would be unwise and almost disastrous. The *Herald* has fulfilled its mission for one hundred and five years. It has a prestige which, once lost or obscured, could never be replaced. It has always had a distinct purpose. If discontinued, the work of the American Board would require a substitute without the name and prestige of the *Herald*. Within the past year the *Herald* has been improved in form,

broadened in scope, and strengthened in the character of its articles and its presentation of missionary news. It is constantly increasing its circle of influence. Any halt in this steady progress would be a source of regret to all Congregationalists who are interested in foreign missions and of dismay to the missionaries themselves."

ALL TOGETHER FOR "THE CONGREGATIONALIST"!

So far as *The Congregationalist* is concerned—if the writer may be allowed to express his personal opinion on a publication with which he has no official connection—the merger proposed offers no constructive plan and leaves the problem still unsolved. Members of the denomination buy their church papers for the same reason they buy other things—because they are interested. If they are not interested they will not buy. No mere resolution of the National Council will make them buy *unless they want the paper.*

It is undoubtedly true that the deficit of $25,000 on the *Congregationalist* (if so large a loss is really necessary) should not continue to be a burden on any one society. It could be added to the budget of the Commission on Missions and provided for in the same manner as other expenses—each society bearing its share on the apportionment basis. It is possible that the circulation of the *Congregationalist* might be stimulated through the Commission on Missions by coupling it with "The Every Member Canvass." If, in connection with the annual solicitation of pledges, every person canvassed could be asked to subscribe to the *Congregationalist* as a part of and in addition to his usual yearly offering, much progress might be made.

Yet it should always be remembered that something more than official fiat, something better than artificial stimulants, will be required if any publication is to be made a self-sustaining one. As with other magazines so with the *Congregationalist,* the supreme test must always be, "Do the people want it?" It is probably as good now as it can be made under existing conditions. The real solution is to make it better, and then still better, and keep on improving its quality until it becomes quite indispensable. It can succeed only when it reaches the point where members of the denomination in large numbers will buy it because they *need* it, because they are *interested* in it, and not merely from a sense of duty or loyalty.

This is a problem that cannot be solved immediately by resolution of the National Council. It will require close study and gradual development. Perhaps the Council will name a strong Advisory Board, with full authority to reorganize, and provide guaranty of sufficient capital to make the reorganization a success, in which case it is probable that the *Congregationalist* can be put on its feet financially. But it will have to be done by building it up on the only correct business principle, namely, that whatever the price, it must be worth it. This will require expert attention and careful consideration. It will take time, but it is not impossible.

While this is being done, it should be recognized that the home missionary societies are the best persons to decide upon the method of handling the *American Missionary,* and the American Board, with the Woman's Boards, are the best judges of how to make the *Missionary Herald* accomplish the purposes for which it was established.

A good motto would be:—

"ALL HANDS TOGETHER FOR *THE CONGREGATIONALIST;* BUT HANDS OFF *THE AMERICAN MISSIONARY* AND *THE MISSIONARY HERALD!*"

CONCERNING THE *HERALD*

The Missionary Herald comes to us month after month. *Primus inter pares* among all our missionary magazines, it is great reading. Its pages are invariably of thrilling interest. We do not see how it could be better than it is. It might, however, easily lose its quality. It now stands forth splendidly in its missionary intelligence and serves its purpose admirably in its distinctiveness and in its distinction. It has the emphasis of its distinctive work, and its exceptional interest comes from the fact that it is apostolically saying, "This one thing I do." *It needs this emphasis.* It would lose immensely, and its missionary interest would lose seriously, by bunching it up with missionary information that does not have its peculiar features and its special demands. Whatever our beloved organizers and disorganizers may elect for the dissemination of information and intelligence in Homeland missions, every time we greet the pages of the *Herald* we pray that a magazine so perfectly adjusted to its great work may be spared experimentation.

The American Missionary, June, 1925.

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WHAT'S THE TROUBLE WITH CHINA?

IT was never more difficult than now to make a clear-cut and decisive statement concerning China. To one who reads the headlines with which the daily news dispatches are featured in the press and who tries to piece together the reports that come from different centers of China, the situation looks both alarming and thick.

On the surface appear a great variety of factors: student demonstrations, with their parades, posters, and public meetings; factory workers' strikes in industrial centers; mobs rioting along the foreign concessions in port cities; war lords scoring for positions of advantage and hesitating to strike; rival political parties struggling for control; the Central Government feebly maintaining itself, with meagre and uncertain support; Russia's emissaries spreading Soviet doctrines and scheming for their advance; while other groups of foreigners, official and commercial, are bringing to bear their forces of reaction. With differing aims and motives, with shifting and sometimes strange alignments, with undercurrents of antagonism and mutual suspicion preventing coöperation, the activities of these and other interests have brought about a turbulent situation, which it is difficult to analyze and much more difficult to solve.

Beneath all the surface movement it seems at last to be evident that the fundamental cause of these various disturbances is the growing resentment of the Chinese people at the dominance of foreign powers in their affairs. There is a deal of misunderstanding; of unwarranted fears and suspicions, some of which would be ludicrous if the situation were not so serious; but all springs from an awakened resentment over galling restrictions on China's own development of her national life. Treaties accepted under duress have secured to foreign nations concessions, privileges, and extraterritorial rights that are now felt by China to be unendurable.

It is this feeling that underlies these demonstrations of strike and parade, the protest of posters and of public harangues, and the anti-foreign and anti-Christian movements. This anti-Christian tirade is due not so much to opposition to the Christian message, as to the feeling, which is widespread, that Christianity, like all else that comes from outside China, is a mere agency for her exploitation. Most astounding suspicions of this sort are rife, and the Russian Soviet tends to encourage them. The violent outbreaks in connection with the strikes at Shanghai, a situation which seems to have been wretchedly handled by the police force of the city, are now stayed; order is being restored and business resumed. Mob violence on the Shameen at Canton has quieted down; but the underlying resentment remains; it may break out again; and the more serious difficulty has yet to be removed.

The announcement from Washington on July 1 that the United States Government favored an early meeting of the International Commission, proposed by the Washington Arms Conference to study ways and means of revising present treaties and the relief of oppressive restrictions on Chinese freedom, was a timely move. Followed by the announcement three or four days later that Great Britain is moving in the same direction, it will be hailed in China as at least a friendly gesture and one that points a way of hope. China had already named three of her best citizens as commissioners to represent her in forthcoming negotiations with foreign envoys, so that it looks as though there might be a getting together of all the interests involved in calm and friendly effort to find a way out of this trouble.

Meanwhile, friends of the missionary enterprise can rejoice that their work in China is going on effectively, even though some interruptions befall here and there, in school and even in church work, when outbreaks occur. The higher educational institutions with which the American Board is connected, such as Peking, Shantung, and Fukien Universities, Foochow College in Foochow City, and the middle schools in Shantung and Shansi, have been able to go on so far without interference. At Shaowu a student strike resulted in the closing of the academy for a little while and in the starting of a small rival school near by. It is felt, however, that there will be no permanent injury to Christian education at that center.

The missionaries are full of sympathy for their Chinese brethren in this emergency, as they may have to bear the odium of being identified with

foreigners. Some think that the Chinese Christians are in for a time of more or less persecution because of their identification with a foreign religion. Christianity, however, has been too long growing in China and is too firmly rooted now t be torn up in a sudden whirlwind of oppositio It is believed that the missionaries themselves ar in no special physical danger. W. E. S.

CHINA OVER ALL

HAVE the school strikes in China, the resolutions of educational associations, and other manifestations of those responsible for the educational policies of China, been the expression of a persistent underlying opposition to Christian schools and colleges? Is the opposition anti-Christian, anti-religious, or anti-foreign? How shall the Christian forces in China meet it? What is the purpose of Christian education in that great land? Is it to train leaders for the new China as well as for the Christian Church and Christian community as such? In what sense and how are Christian schools and colleges intended to be agencies for the propagation of Christianity? And how disprove the charge that Christian schools and colleges are foreign and imperialistic? How prove that they are truly national? How make them more Chinese? Is it right for missionary institutions to claim treaty rights in order to maintain religious freedom? And how may we aid the Chinese Church in maintaining religious freedom in private schools?

These are but a few of the questions that have been on the docket for many months. We go back in thought particularly to last April, when such questions were discussed in a conference of missionary authorities held in New York City. A verbatim report of that conference, entitled, "Chinese Christian Education," lies on the desk before us. It is well edited and deserves careful reading. Copyrighted by the Foreign Missions Conference of North America, it can be secured, though in limited quantity, at 25 Madison Avenue, New York City. (Price, 25 cents.)

That conference, which was composed not only of representatives from the various mission boards, but also of strong Chinese Christian leaders, had a syllabus before it calling for the discussion of each of three important questions: (1) What are the important facts of the present situation in China relating to Christian education? (2) What are the opinions of Christian Chinese leaders regarding Christian educational work? And (3) What ought to be done? These questions, we understand, were based to some extent upon a statement drawn up by Timothy Lew, William Hung, F. C. Yen, and other virile Christian Chinese, to the effect that Christian education in China can make its distinctive contribution only as it becomes *"more Chinese, more efficient, and more Christian."*

We do not have space for a full and complete review of that meeting. We can, however, point to the summary of the discussions which was prepared by a special committee and give the consensus o the expressed opinion of the Conference:—

The time has come for the Christian forces t give clear evidence of the sincerity of their expres sions of purpose to make Christianity and Christia institutions indigenous in China.

The missionaries in China have the task of in creasing continually the amount of responsibilit placed in Chinese hands, both in teaching and ad ministration; of linking the Christian schools mor closely with the Christian churches; of cultivatin persistently Chinese sources for the support o Christian education; of making schools and course more vocational in character and adapted more full to the needs of Chinese life; of strengthening th courses of study in the Chinese language and litera ture, with a genuine appreciation of Chinese histor and culture; of seeking government registration o recognition of Christian schools, if this can be don without imperiling the Christian character of thei work; of bringing about a very decided increas in the quality of religious instruction, with a clea facing of the wisdom of making it compulsory; o circulating clear statements interpreting the purpos and work of Christian educational institutions.

The mission boards on their part have the re sponsibility of making their position and attitud on the problems mentioned above entirely clear t their missionaries, indicating where responsibilit for their accomplishment rests; of showing a greate readiness to transfer the control of Christian wor to the Chinese Church, recognizing that this i volves the giving of responsibility to the Chine in the formulation of policies and the administra tion of funds both from foreign and Chinese source of sending out missionaries whose spirit and att tude will enable them to coöperate with the Chine in carrying out such a program; of emphasizing th desirability of quality in educational work of a grades, even though this may involve reduction the number of schools.

There should be more rather than less coörd nation and concentration of educational work mission circles in China. Could there not be esta lished at an early date an organization in Nor America of a permanent committee, whose duti shall include the coördination and promotion Chinese higher education? Should not a caref study in China be made of the most effective u of all available resources in educational work loo ing toward concentration and better quality in bo lower and higher grades?

As to whether missionaries should invoke special treaty protection and extra-territorial privileges not reciprocated to Chinese in the home land of the missionaries is a question that the conference committee cannot answer with definite recommendation. The committee is of the opinion, however, that it "would seem to be a matter that should have the early consideration of the mission boards whether any procedure is possible or advisable by which the missionary enterprise will be freed of some of the political implications of present treaties."

To conclude with the closing words of the Report:—

"The mission institutions and the missionaries' lives are free gifts of Christian love to the Chinese people and represent a concrete and living expression of the Christian message. Our concern is not to transplant Western ideas or institutions into China, but to plant Christ's Gospel in the hearts of the Chinese people and give them every help in bringing it to a natural fruitage in their own lives.

"To attain this end, we must be prepared to adventure greatly in placing responsibility on Chinese workers, confident in the power of the Holy Spirit to find full expression in the lives and genius of the Chinese people, although this may seem to involve temporary loss of efficiency, and even of character, as viewed through our Western eyes and as compared with Western organization.

"It is part of our obligation to place the burden for this development squarely on Chinese shoulders."

Anti-foreign and even anti-Christian sentiment among the great body of students in China will continue to ebb and flow for a long time to come. Communism, too, will continue to scorn religion in China as in other lands. Outcrops of both we have seen in recent events in China. Without being stampeded onto any untenable ground, can we not, nevertheless, urge with greater emphasis than ever before the necessity of undertaking the task of Christianizing China through the Chinese themselves —which is the time-honored spirit of Christian missions in operation?

Photo by Ewing Galloway, N. Y.

READING A DAILY NEWSPAPER BULLETIN, CHINA

HONGKONG—FROM THE "PEAK"

A CHINESE TEACHER TO ATTACKING STUDENTS

BY CH'EN HSIN-TS'UN

This is a letter written "on his pillow" by a Chinese teacher after an attack recently made upon him by four students when returning from church. Having no means of forwarding the letter to the students, he sent it to a local newspaper for publication. The Anglo-Chinese College referred to has just been closed, we understand, because of a student uprising in connection with the commercial and industrial boycotts in China. We will let the letter speak for itself. It is a sample of the higher grade of mind in Christian circles in China. In the face of tremendous pressure to turn against institutions linked up with foreigners, his patriotism is unquestioned, but he stands for the cardinal truth of liberty.

YESTERDAY four of you stopped and attacked me at the lodge of the Chen family. As to how I was wounded, there is no need of speaking, as the matter is now a bygone. I am ashamed of myself because my moral excellence has been so weak that I have not been able to imitate the love of my Lord Jesus and so help my fellowmen. Having sustained minor injuries, how would I dare for such a small matter to join issue with you? But I estimate that your idea may not be fully met, with just this one attack, and so I cannot but unfold my ideas before you, with the hope that I may be fortunate enough to secure a sincere settlement.

During the first moon several students came to my house, and I expressed one or two ideas to them in substance that they should not abandon their educational work, but certainly should establish a suitable place where they might continue their efforts (to secure an education). Afterwards I heard that the establishment of the Ming Chiang Middle School was accomplished fact and it seemed that the various problems had been thus solved. You are not satisfied with the Anglo-Chinese College, perhaps because your views do not correspond with those of the teachers and officers, or perhaps because some of the methods of teaching are unsuitable. Now, as you have severed your connection with these and have promoted your independence, and have again obtained a suitable place for continuing your studies, it would seem as if you had already realized your desire.

In regard to the difficulty, in the Anglo-Chinese College last winter, I was not present at the meeting when the matter was considered, and consequently I do not care to recklessly pass judgment as to what transpired at that time, much less would I dare to concern myself with the character of your opposition. Furthermore, every man is entitled to freedom of action, and what authority have I to interfere in other people's matters!

Now there are two reasons why I send my two sons to study in the Anglo-Chinese College: (1) to educate sons and younger brothers is the responsibility of fathers and elder brothers; and (2) those

who are disciples of Christ should send their sons and younger brothers to Christian schools for an education.

If it is contended that this difficulty concerned the whole body of students, then, speaking from my own standpoint, I would say, that the act of sacrificing to the martyrs is truly inconsistent with the rites of Christianity, and is not as good a method as to have a Memorial Service in the college itself. As to what was the position taken by the faculty and teachers of the Anglo-Chinese College in regard to this matter, I was not present when the subject was discussed, but after they had made it known by sending out a notice, I truly was not opposed to their unwillingness to grant permission to the whole body of students to go to the Temple to sacrifice. As to your orders, they are like the edicts of the autocratic emperor, which must be submitted to by every Chinese. If this is true, then you are robbing others of their right to liberty. If I submit to your orders, then I am prostrating myself as a suppliant under a dictatorial force. "Where there is dictatorial force, there is no justice." "The flesh of the weak is eaten by the strong."

You are all intelligent beings; you consider the humanities of great importance and would uphold the rights of men. Are you willing to have the ugly reputation of engaging in reckless deeds attached to you? Of course, I am weak and unable to contend with you, but my purpose to maintain the right and uphold right principles is very strong. Three armies may seize the Chief Commander, but they cannot take away the purpose of a single man. "It is better to die than to be without liberty." If you wish me to submit, you must cause me to submit (literally, bond me—EDITOR) by the use of reason. You must not coerce me by the use of your pomp. The man who submits under coercion has not standing as a man.

If I lose my standing as a man, though I may be alive, I am as one dead, and of what use to you would my submission be? At the present time our country has too many of such men—men who regard life and glory as gain, and death and insult as injury, and do not regard as important righteousness, temperance, and virtue. They live from day to day in an indifferent manner without the least self-determination. Alas! why do not you, enthusiastic souls, think up some method for making the people of our country all understand righteousness, be governed by righteousness, and be willing to die for righteousness? I speak thus, not in reproof of you because you attacked me yesterday, but to cause you to understand me and that you may not again attack. I hold no brief for the faculty and teachers of the Anglo-Chinese College, much less am I seeking by flattery the favor of the foreigners. Jesus is the one I serve, and the Truth is what I submit to. Where there are right principles there is life; where there are no right principles, there is death. To take away my right principles is to rob me of life, as well as to take away my standing as a man. If at this time I call home my two sons because I would avoid insult and death to my body, my standing as a man would be extinguished, and my life from this time would be cut off, and what would *you* get? Alas! you have wrongly interpreted me as a man. In your treatment of me, you have adopted the wrong method. If you wish me to follow (your direction), you must not use compulsion. If you kill me, it will only be the extinction of one human life, and in that way you will not attain the end for which you are striving in regard to me.

Anything that should be done, I don't need to wait for you to call me to do. I can do it myself. If not thus, though I may be beaten to death, I at the last will not be willing to do it. You plan to bring death and trouble upon me, but on the contrary these will arouse the spirit of more (to my support) who will look upon your act as wrong.

My formerly beloved students, the death of my body is not worthy of regret. I hope you can be aroused to a sense of your wrong. I am praying to God in your behalf. Much more do I desire to see your face, that we may pray together before the benevolent and merciful God.

SHANGHAI WATERFRONT

The large building is the new home of the Hong-Kong-Shanghai National Bank, claimed to be the finest bank building in the world.

THE WORLD WINDOW

By C. H. P.

The New Canada Paper

The first number of *The New Outlook*, the organ of the United Church of Canada, gives a list of the foreign countries where the new organization assumes the missionary enterprises formerly carried on by the churches that have now been united. They are:—

India and Japan,	each	with 80	missionaries;
China,	with	329	missionaries;
Korea,	"	50	"
Formosa,	"	27	"
Africa,	"	24	"
Trinidad,	"	21	"
Brit. Guiana,	"	9	"

Wembly and Missions

On the walls of the Educational Department of the India Building, British Empire Exhibition at Wembly last year, appeared these words of Lord Reading, Viceroy and Governor General of India:— "Every administrator of India must acknowledge that the educational system of India was created and developed by missionaries; that many of the reform movements in society and governments were brought about by missionaries; that the human contacts of one race and colour with another race and colour, which are creating a new India, were the direct result of the preaching and practicing of the brotherhood of man by the missionaries."

Centennial of Arya Samaj

Recently the centenary of the birth of Shrimad Dyanand, the founder of the Arya Samaj, was celebrated at Muttra, India. Dyanand was brought up as a worshiper of Shiva. At the age of fourteen he went into a temple of Shiva to keep a vigil of thirty-six hours. At night he saw a mouse come out of its hole, eat the food that had been offered, and then climb up on the head of the idol. He expected to see the mouse drop dead; but as no harm came to it, he lost his faith in idolatry. Thereafter he refused to take part in the worship at the temple. He became an earnest student of the Vedas and afterwards gathered about him a number of disciples, who were finally organized as the Arya Samaj.

For the centennial celebration a pavilion holding fifty thousand people was prepared. After four days of preparatory exercises, somewhat in the nature of a prayer meeting, there was a conference for six days. The whole attendance was estimated at 280,000. The exercises included the singing of Vedic hymns, addresses, and sectional conferences. The program was printed in English and Hindi. Among its items were the following: sermon on the Vedas; Sanskrit songs; thesis on the divine origin of the Vedas; Vedic propaganda all over the world; should the depressed classes be invested with the sacred thread on their initiation into the Arya Samaj or after some period?; thesis on Zoroastrianism; thesis on Buddhism; thesis on Christianity by a Christian representative; thesis on Islam by a Mohammedan representative; the religion for all mankind. The addresses were given in Urdu, Hindi, Sanskrit, and English. Rev. Rockwell Clancy, D.D., of the Methodist Mission, read the thesis on Christianity and translated portions of it into Hindustani. As a part of it, he read the Sermon on the Mount, several of Christ's parables, and the command to disciple all nations.

Religious Liberty in India

The Church Missionary Review for March tells of the Unity Conference held at Delhi, in which people of different communities took counsel on non-political matters. An invitation was sent to Bishop Westcott, the Metropolitan of India. He accepted this and took part in the proceedings. The resolution most interesting to missionaries and Indian Christians was as follows:—

(*a*) Every individual is at liberty to follow any faith and to change it whenever he so wills, and shall not by reason of such change of faith render himself liable to any punishment or persecution at the hands of the followers of the faith renounced by him.

(*b*) Every individual or group is at liberty to convert or re-convert another by argument or persuasion, but must not attempt to do so, or prevent its being done, by force, fraud, or other unfair means, such as the offering of material inducement. Persons under sixteen years of age should not be converted.

(*c*) If any person under sixteen years of age is found stranded without his parents or guardians by a person of another faith, he should be promptly handed over to persons of his own faith. There must be no secrecy about any conversion or re-conversion.

Religion of Sun Yat-sen

Reuter's Pacific Service says that Sun Yat-sen's family has authorized the issuing of the following statement: "In view of gross misinterpretations of the significance of the Christian service lately held for Dr. San Yat-sen appearing in certain Shanghai papers, as well as among certain individuals who at least should have been better informed, his family are constrained in justice to his memory to state the following: 'Dr. Sun Yat-sen, during his last

hours, stated that he was dying calmly, as a Christian should. He reiterated his lifelong belief that religion and politics should be kept apart. It was in view chiefly of the latter part of this statement that the family, who are also Christians, decided upon holding a private religious service in his memory, although the great bulk of his followers are non-Christians.

" 'It was brought out at the funeral service that Dr. Sun Yat-sen was not what is called an orthodox Christian, that is, he is of the Christian faith rather than a professing Christian. With fettering dogmas or clerical institutions he indeed had no sympathy. He had written a year ago to a friend, who subsequently delivered the funeral address, that contrary to the general belief, he conceived of Christ as a reformer and leveler of all forms of inequality. That professing Christian nations should seek to enslave China or oppress masses of their own people he considered no more remarkable, but also no more inherent in the teachings of Christ than that throughout history so-called Christians should slay each other in the name of Christ, or that even in our own day Jews should be burned at the stake in the name of the greatest Jew.' "

Saving a Mission in Shantung

The Berlin Missionary Society, the oldest missionary organization in Germany and the mother of many other Boards, sometimes spoken of as the "American Board of Germany," has entered into an arrangement by which it transfers its work and property in Shantung Province, China, to the United Lutheran Board of the United States. Crippled for funds and experiencing a stoppage of the work as the result of the War, this Board welcomes the relief offered from America. The Berlin Society has built up an extensive evangelistic, educational, and medical work at Tsingtao, the port of Shantung, and its environs, the area of the former German colony which was taken over by Japan during the War and which figured so largely in the peace settlement. This piece of missionary work was begun in 1897 and had grown to large proportions. The financial arrangement provides for the payment of $17,000 per year for ten years on the part of the United Lutheran Board. The payment of this sum will enable the Berlin Society to maintain its important work in the Canton district. On the side of the American Lutherans, the arrangement offers them the long-coveted chance to establish a mission in China. Dr. Drach of the United Lutheran Board will visit China this fall for the purpose of taking over the property and work.

A Real, Live, Chinese Dragon

A missionary in Western China told this story to Mr. L. Dudley Buxton, the newspaper correspondent. A rumor had reached him that there was a dragon somewhere up in the mountains, and that the country people were worshipping it. So he packed up his bag and went to see. When he got there he found many of the peasants letting off firecrackers and generally engaged in the noisy worship of some object which lay in front of a cave surrounded by a palisade which they had put up. On a closer examination it proved to be a python which had swallowed a goat, but had been unable to swallow the head, which, with its horns and beard, protruded from its mouth!

Cotton, Bicycles, and Bibles

The Bible in the World tells of financial prosperity in the Uganda Protectorate as a result of increased cultivation of cotton. Instead of the 50 bales of twenty-five years ago, the current harvest is estimated at from 180,000 to 200,000 bales. The people are therefore able to buy many things from abroad—especially Bibles and bicycles. It is said that over 2,000 bicycles were imported in 1923 and, though official figures have not been given, it is thought that in 1924 the number may have risen to 30,000. In February, 1924, a cablegram to the British and Foreign Bible Society said, "Ship immediately 5,000 Ganda Bibles." This was followed quickly by another: "Have Ganda Bibles left? Demand unprecedented. Increase to 10,000. Also post 1,000." In June, 5,000, and again in September, 5,000 more Ganda Bibles were called for. Altogether the London Bible House sent 60,250 volumes of Scriptures last year to Uganda.

No Hope for Islam

According to Dr. Norman Leys, in his book, "Kenya," the Arabs of the Eastern Coast of Africa are pessimistic as to the status of Islam. They say their day is done, and sometimes that the age Mohammed introduced is over. When asked if God's purpose is not to be found in the new age, they say it may be so, but that God will soon overthrow it, since the age has no faith. The Somali, Dr. Leys observes, have a robuster faith. They believe that God has given power for a time to Christians to test the faith of true believers, and they expect a Saviour who will make Islam everywhere triumphant. Among Indians in East Africa are found a curious medley of anticipations. Some believe in the conversion of Hindus and Sikhs as the preliminary to world conquest; others look to Turkey; some even say that Japan is a Moslem State and will soon lead a united Moslem Asia against Christian Europe. Few Moslems of African race hear these political speculations. But their result is a widely spread belief that European authority is going to disappear quite soon. That expectation is commoner among Moslems in the interior than on the coast. That hope is, after all, part of the true Moslem creed. "True Moslems look on Christians, that is Europeans, as a subject nationality in temporary authority."

Mexican Catholic Apostolic Church Established

The establishment of the Mexican Catholic Apostolic Church, unconnected with the Roman Catholic Church, was proclaimed in a manifesto issued on February 18 by Joaquin Perez, a former Catholic priest, and self-styled Patriarch of the new organization. The manifesto calls for religious services to be conducted in Spanish and for the abolishment of celibacy for the clergy. Three days later (February 21) a hundred Separatists forcibly ejected an orthodox priest from Soledad Church in Mexico City and temporarily occupied the edifice. An armed clash occurred between Separatists and orthodox Catholics at Soledad Church on February 23, resulting in the death of one person and the wounding of several others. Officials of the Regional Federation of Labor denied statements made by the Separatists that their movement had the support of Mexican labor organizations. President Calles, on February 24, ordered police protection for the members of the Order of the Knights of Guadalupe, an organization connected with the newly proclaimed Mexican Catholic Apostolic Church. The following day it was reported that thousands of devout orthodox Indians were gathering at the church in Guadalupe to prevent it from being seized by the Separatists.

Send Your Picture-Cards to Java

There are more than 5,000 in the Sunday Schools of Java. Though most of the pupils are Moslems, they show a great appreciation of the Bible. In addition to the work for Javanese children, there are many Sunday Schools for Dutch children. The American Methodist Church has established schools for those who speak the Malay language. Through the Surplus Material Department of the World's Association, many Bible lesson pictures and large Bible lesson picture rolls have been sent to Java; but the supply never equals the demand, and right now there is a most urgent appeal for more help of this kind. There are 20,000,000 Javanese-speaking natives. The address of a missionary who wants pictures may be obtained by writing to the World's Sunday School Association, Surplus Material Department, 216 Metropolitan Tower, New York City.

She Went Up in the Air

The presence of an English aëronaut in India led the Maharaja of Bhartpur recently to take a short excursion in the air. His wife, the Maharani, then wished to do the same. *The Foreign Field* says: "The difficulty was that Her Highness keeps strict purdah and the trip had therefore to be so arranged that her 'seclusion' should not be violated. Every precaution was taken to screen the royal traveler from public view. The aëroplane was placed on the aërodrome so that the door was on the far side from the onlookers, and no men were allowed in the vicinity. The Maharani arrived in a closed motor-car with blinds drawn tightly, the car drew up close to the machine, and Her Highness, very heavily veiled, stepped out. The pilot stood with his back turned so that he could not see his distinguished passenger; he had previously instructed the Maharani's English lady companion how to get into the aëroplane, and when he heard the cabin door close and was told that all was right, he climbed into his own place and made the ascent. Thus maintaining strict purdah, the Maharani of Bhartpur and her attendants made a flight over the old imperial city of Delhi. On landing, similar precautions were observed."

Making It Up to the Cats

Cat-skin is used for the tympanum of the *samisen*, a banjo-like musical instrument, much used by the *geisha* of Japan. Under the joint auspices of the makers and users of these instruments a Buddhist service was lately held in the city of Osaka to console the spirits of the thousands of cats whose lives have been sacrificed for their profit or pleasure. The service was largely attended by *geisha* girls.

Crops for Christ

In England members of the *Missionary Tree Corporation* plant fruit trees on any ground at their disposal and all the profits thereafter gained are devoted to the support of missions. This plan for raising money is not unlike what was common a hundred years ago among friends of the American Board, who contributed to it the fruitage from plots of farm land. In those days students of Yale College and other companies of young people cultivated "mission farms" for the benefit of the Board. In Northampton, Mass., and elsewhere farmers united in cultivating fields with the same object in view.

Glimpses

Mongolia shortly is to have its own money unit, the "Tugurik," which will replace the Chinese silver dollar now in use. The Tugurik will be equivalent to the Soviet gold ruble.

The Grand Council of the British Empire Cancer Campaign, through the Medical Advisory Board of the Conference of Missionary Societies, have asked the coöperation of medical missionaries in obtaining information about the incidence of the disease. In coöperation with the Mission to Lepers and the British Empire Leprosy Relief Association, Dr. Cochrane, the Secretary of the Medical Advisory Board, is engaged on a survey of leprosy throughout the world.

Japan has just reduced its army by 4 divisional headquarters, 8 brigade headquarters, 16 infantry regiments, 4 cavalry and 4 artillery regiments, 4 sapper and 4 commissariat battalions. This is not wholly a reduction of military force, since part of the money thus saved is to be used for improvement in weapons and in air service.

PEEPS INTO THE HEARTS OF CHINESE SCHOOLBOYS TODAY

By EMMA DICKINSON SMITH

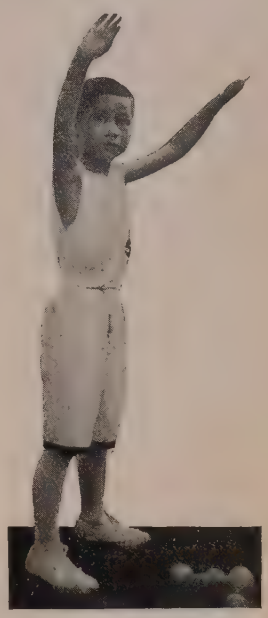
Mrs. Arthur H. Smith of North China needs no introduction. Her intimate acquaintance with the subject of her article is generally recognized.

SCHOOLBOY OF LONG AGO

FIRST, let us take a peep at the schoolboy of fifty years ago. There he stands—the stiff little prig: long nails, long queue, long gown; a boy without a laugh or a joke or a prank; too proud to work, too languid to exercise, too dignified to play. He has fine, stately, deliberate manners, and is a perfect little school machine: goes early and studies till breakfast-time; after breakfast hies him back to study till dinner time; dinner over, studies till supper time; finishes the long day by studying till bedtime. This he does seven days in the week, excepting holidays and occasional weddings and funerals.

Voice? He has one, but he should sing in the frogs' choir, for he is expected to bellow his lessons all day long at the top of his lungs: silence would mark him as a lazy pupil.

His country? It excites no livelier emotion in his heart than does the moon. There is no word in his language for Society, and as for Service—he is in life and in school for what he can get out of it for himself and for his family. The Prize, his worshipful family believe, will one day be a literary degree which will raise him to officialdom, fill his pockets, glorify his whole village.



SCHOOLBOY OF TODAY

Ready to take part in Yü Ying School's athletics

And the BOY OF TODAY? There he goes, skates over shoulder, to the pond, making the frosty air melodious, as he hurries along, with the strains of the Hallelujah Chorus he has just been practicing for Christmas.

No! that is not bedlam let loose! It is only the Academy yell: somebody has distinguished himself in the ice-hockey match game.

Look at this boy: athletic suit; short fingernails; bobbed hair; bobbed manners; keen delight in sports. Strong and self-confident, with the gift of flaming oratory and a passionate love of country, he stands ready to take the Chairmanship of the Human Race, and *knows* that he could save the country if the Elders would only let him.

He has high ambitions and aims. He has an earnest desire for service, an overwhelming longing for a university education and a staunch faith that God wants him to have it, and will help him over every obstacle in the way.

Most of the following letters were written by Academy boys. Note how manfully they plunge into the soundless depths of

THE FEARFUL ENGLISH LANGUAGE

If they do not know the right word they make its second or third cousin do, or just boldly coin a word and drive right on, like the Japanese student who was heard, after the earthquake, to declare that he was "Houseless for home, clotheless for clothes, and bookless for books."

SCHOOL LIFE TODAY DOES NOT SPOIL THE BOY

Let one tell his story: "I am one of the leaders in the Y. M. C. A.; also I will take charge in the dining-hall. These are very important works, so I can't do it well. In the summer vacation I helped my father and mother every morning to plow the field. Every afternoon I studied my lessons and examined the Bible and asked our God. Every night I found out many little boys or girls. I told them a fine story and showed them how to love our God. I made them too good and happy."

ATHLETICS

One boy writes: "These students are divided into four teams. Each team chose a captain. We have a contest Saturday and Monday. The balls we play are football, handball, basketball, and volley ball. Our team won four times and lost three times. . . . I must study hard and work hard. I must clean my mind and clean my live and able to hold my own under the circumstances and against all the comers." This boy teaches Chinese to a foreigner five hours a week. Work is not crowded into a corner.

OBSTACLES IN THE WAY OF EDUCATION

Early Marriages: Many of these boys have been married, often sorely against their will, at about sixteen, to illiterate, footbound girls whom neither they nor any members of their families have ever

seen. The two older generations of women in the family *will* have it so.

Could we not oppose that will? We've tried! We've come out of the contest bruised, battered, and limp, sadder and wiser teachers. To be sure, we can make it thorny for the family by refusing student aid to all who marry during vacation, and by refusing leave to go home to get the knot tied, but this punishes the poor victimized boy much more than it punishes either mother or grandmother.

One boy writes:—

"Our school made a new rule a few days ago. All of the students must not marry in the whole term. Sure enough, this is an important rule. The student may marry in vacation. But many of them do not do this rule."

BOY SCOUTS TODAY

Tientsin has a thriving Scout troop, whose membership grows in numbers and brightness like dandelions in spring.

Poverty: Here is one story:—

"When I was seven my mother was died. I was a herdman and I was always picking up the fuel. When I was ten I got a good chance to went to school. No one of my family ever went to school. They did not want me as ignorant as them. After years I had finished the Primary School. I wished to go to the Academy but they had not enough money. Thereby I was very sorry. I believed that our God will help me. I prayed all the time. At last our God help me indeed. Two of my brothers went to France and worked there [coolies during the World War]. After two years they came back. Hence I can study. When the money had been spent they did not want me to study again. But our God helped me all the time. I worked at school and they paid me $14.00 a term."

SERVICE IS THE KEYNOTE OF THIS GENERATION

Service for each other:—

"We have supported [conducted] a Bible class for the new students who want to learn Bible. Some old students not baptized want to learn Bible very much. We support another class for them."

Service broadening out:—

"Sunday afternoons 10 students go down to the villages and teach the country boys Arithmetic, stories of Bible and Chinese, and teach them how to be the good men. This is the outside movement of our school.

"Every week one afternoon about 20 students go to town to preach God. They tell stories to the boys and girls. They preach to the men and women. They teach them how to play."

Oh miracle of the ages! China wants to be taught to play!

PATRIOTISM IS DRAWN IN WITH EVERY BREATH

Many waters cannot drown it, nor can bad officials, huge mistakes, or colossal disappointments quench it. Listen:—

"Today is the memorial day of the beginning of the Chinese revolution. Although China is not prosperous and at peace we still hope to attain a real democracy. At that time China will be accompanied with America and France. . . . There were several interesting deeds which I want to tell you. On the 10th the students were divided into 7 groups, each with a leader and several good speakers. We divided the city into 7 parts. The subjects which we talked were 'The Construction of a Republic,' 'The Importance of the Education,' 'What is the Relation between Deputies and the Country?' All the persons were very glad to hear. I was a Captain. I was very glad to do this."

THE BIG CHOICE FOR LIFE

They are facing it, some selfishly, others askin for Divine leading:—

"I will to be a great Teacher in our China, but I do not expect to teach College and Middle. I want to teach little boys because they are very important than College and Middle. If the man has much knowl-

edge but his character is bad so the man has no use in the world.

"I have an aim to go to Medical School. I feel that it is a hard department. I know that the doctor is the most important work than any of the other in Society. Persons have a strong body first then they have a strong mind. If the persons have a weak body then the strong mind is useless. The persons have planned to do many useful affairs but they cannot for they have no strength.

"We had a Retreat for all the Student Volunteers in Shantung. Some one said a student must decide to preach all his life and not do any other things. Other one said any business he wants is all right if he tries to preach."

One of the finest boys is so impressed with the idea that nothing will relieve the crushing poverty of the masses as much as skilled agriculture, that he proposes to become "A Big Farmer."

BACKGROUND EVERYTHING

The background accounts for so much! In many cases the boy has at school first seen the Christ and gripped on to God for life, and he is the only light in his dark heathen home. Our Christian schools have drawn a great mass of outsiders in, as they are so much better equipped than government schools and so much more stable. This is often a very resistant mass.

Some boys come from the homes of those who nominally believe, and some from lovely shining Christian homes. One such home is almost ideal, with a large flock of obedient, industrious, and good-tempered children, who are kind and helpful to one another, and all adore the baby. Every night when Father comes back from his medical work they have family prayers, at which they read, sing in parts, and pray. The first English letter of one of these children speaks of Baby Sister as saying "a great deal of funny things make my Mother Father and sister brother glad. She can sing songs. We very love her." And it closes:—

"I thank our God very much. He is our Father."

STUDENTS IN CHAPEL, WARNER HALL, JEFFERSON ACADEMY, TUNGHSIEN

A GREAT ADMINISTRATOR

By CHARLES T. RIGGS

No greater name has been associated with the American Board work in Turkey during the last half century than that of Dr. Peet, who is now retiring from active service. It is a question also whether any one is better qualified to write of Dr. Peet than Rev. Charles T. Riggs as Secretary of the Turkey Mission and long time associate of Dr. Peet at Constantinople. The article arrives at the moment Dr. Peet reaches America, and we print it here as our homage in part to one who has brought great honor upon the Board and upon the missionary cause in general.

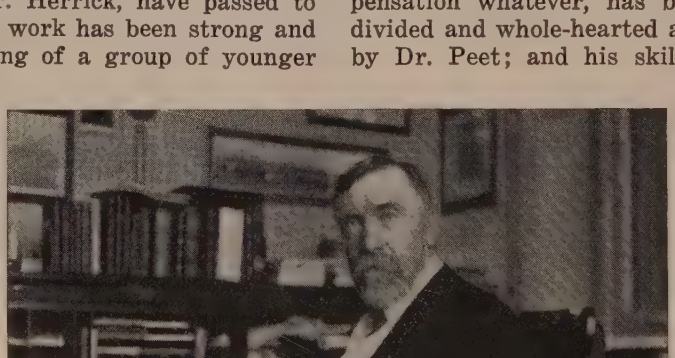
WITH the departure for America of William W. Peet, LL.D., on April 9, the Board's missions in Turkey and Bulgaria, and especially Constantinople Station, have experienced a great loss. When in 1881 Dr. Peet gave up an important position in the Santa Fé Railroad, at Omaha, Neb., many friends at home thought he was making a foolish mistake and tried to induce him to remain, where he was already a power in church and Sunday school and in civic life, as well as in his railroad work. But the call from the East was an imperative one in his soul, and he believed that he was following the guidance of his Master in taking this important step. Just before leaving Constantinople this spring, after forty-four years of service, he expressed himself as still convinced that he was divinely led, and glad that he had made at that time the decision that he did make.

During his long life in Turkey, Dr. Peet has been associated with most of the great men who followed the early pioneers in mission work, and he valued his connection with the Bliss brothers, with Drs. Henry O. Dwight and George F. Herrick, Mr. I. F. Pettibone, Dr. George Washburn, and many others of like gigantic mould, all of whom, with the exception of Dr. Herrick, have passed to their reward. Dr. Peet's work has been strong and lasting also in the training of a group of younger workers, a service of which he is probably totally unconscious. These younger men, however, value as among their most treasured possessions the experience they have had with, and the wise counsel they have received from this prince of administrators during the years they were privileged to know him.

As Treasurer of the four missions of the American Board in Turkey and Bulgaria (now reduced to two), and as transmitting agent for the Presbyterian Board's Mission in Persia, Dr. Peet has had a most complicated task to perform, using currency of many sorts and nationalities, with shifting rates of exchange, and frequently being put to it for methods of sending funds to far-away points, especially in times of war and tumult. His resourcefulness in the face of such difficulties made possible the continuance of work everywhere, and has given to the missionaries in distant points a feeling of confidence that they had in Constantinople one upon whom they could rely for the material needs of their work, and also one who was in the fullest and deepest sympathy and coöperation with them in the spiritual work they were carrying on. The difficulties of the Treasury Department were at their greatest, probably, during the World War, when it was necessary to secure funds from America by roundabout routes and to keep careful track of the gradual changes in values of paper currency, as this depreciated in comparison with gold.

This big job has been further increased by the handling of many different Relief Funds, coming from the United States, from England and elsewhere, in times of famine, epidemic, war, and massacre. This extra work, bringing no financial compensation whatever, has been given the same undivided and whole-hearted attention and care always by Dr. Peet; and his skill, fidelity, and zeal have resulted in the saving of the lives of tens of thousands in many parts of the country and of varied nationalities.

He has also served as business agent for the missions, sending orders and transshipping purchases as between the missionaries and the home land, or making purchases in Constantinople and sending to the uttermost parts of the Near East. In all this work he has given such universal satisfaction as has been the lot of very few men in such a difficult position.



WILLIAM WHEELOCK PEET, LL.D.
In his office in Constantinople

Since the departure of the late Dr. Henry O. Dwight, Dr. Peet has for many years acted as diplomatic representative of the interests of the American Board and its missionaries in Turkey and Bulgaria. In this capacity he has handled many very difficult matters, involving relations both with the American Government and with the Government of Turkey. Realizing the need of a legal training, which might the better fit him for undertaking such diplomatic tasks, he took a correspondence course in law with an American institution, and received its diploma in due course, although he had never had the opportunity of attending in person a law school.

He has conducted his delicate tasks with such tact and skill as to win international recognition; until the American State Department has more than once instructed its Ambassadors to Turkey, before making important decisions regarding American interests, to consult Dr. Peet. In fact, the American Ambassadors have found by experience that such consultation was the best safeguard to insure wise action and a proper perspective in their task of understanding and treating conditions in this country.

Not only the American and British Ambassadors have valued his counsel, but Turkish Government officials have respected and honored him, and appreciated his deep and intimate knowledge of the conditions of the country. He was asked by the League of Nations to accept the post of Commissioner of the League at Constantinople, although this post was never formally instituted.

During the course of his forty-four years' service, Dr. Peet has had many difficult tasks to handle in connection with questionable or high-handed acts of local officials or designing persons, such, for example, as the expulsion under false charges of Mr. George Knapp from Bitlis in 1896; the imprisonment of several Americans in different places on unsubstantiated charges; and especially at the time of the kidnaping of Miss Ellen Stone, on the Bulgarian frontier, in 1902, when Dr. Peet, with the assistance of Dr. House and Mr. Gargiulo, the dragoman of the American Legation, was intrusted with the transfer of the ransom money from Constantinople into the hands of the brigands, thereby making possible the surrender of Miss Stone and her companion. In all these tasks the wisdom and tact and perseverance of Dr. Peet have elicited the highest praise from all interested in securing justice.

HENRY MORGENTHAU
417 PARK AVENUE
NEW YORK CITY

One of the most gratifying experiences I had in Turkey was the beautiful friendship between Dr. William Peet and myself. He was unquestionably the wisest and most disinterested counsellor of all the missionary and American interests. The unusual depth of his sympathy for the religious and educational activities of the Americans in Turkey was so impressive that it became contagious. Not only my interest in these institutions, but that of many other people was increased by the example set us by Dr. Peet.

To see a man of his extraordinary wisdom and ability concentrate all his skill and devotion to these causes, and to such others as appealed to him for help, was a genuine inspiration. We saw him labor incessantly, unobtrusively and intelligently. . . .

Yours very sincerely,

(Signed) H. MORGENTHAU.

May 12, 1925.

Dr. Peet has of late given much time and care to the transfer of the various mission properties to the corporate name of the American Board, since hitherto they have been held in the name of individuals, corporate ownership by a foreign board not being recognized by the government. This task has involved the securing of clear title deeds, in many cases an exceedingly difficult proposition. The perseverance and resourcefulness of Dr. Peet have been of immense value in this job, which is now practically completed.

Aside from his connections with the American Board and its work in this part of the world, Dr. Peet has been active in many other agencies, notably the American College for Girls at Constantinople, of which he has for many years been a Trustee; the Union Church of Pera; the Y. M. C. A.; and the building funds for the Pera and Gedik Pasha Armenian Evangelical churches. When the Near East Relief, or, as it was then called, the American Committee for Relief in the Near East, sent out its first expedition in 1919, Dr. Peet was one of the preliminary commission to come to Constantinople with Dr. Barton; President Main of Grinnell; Dr. E. C. Moore, President of the Board; Dr. George Washburn; and Mr. A. C. James; and from the very start he has been a prominent member of the Executive Committee of the Near East Relief, which has found his wisdom and advice invaluable in its work.

The great sorrow of his life came in the passing away of Mrs. Peet in 1920; but the coming of his sister, Mrs. Hemphill, has made possible the continuance of his home life under very happy conditions.

When it became known that Dr. Peet was leaving without expecting to return, groups of friends, as well as individuals, united to do him honor. At a reception tendered by representatives of the Evangelical churches of the city, he was given a beautifully illuminated address on parchment paper. His missionary colleagues, at a dinner in his honor, in addition to a suitably engrossed address, presented to him an album containing photographs and groups of his missionary colleagues throughout the country. The Armenian Patriarch gave him a rare and valuable manuscript of the Armenian New Testament on parchment, supposed to date from about the tenth century. The American community, gathered at the Embassy upon invitation of Admiral and

Mrs. Bristol, presented him with a silver tray suitably engraved.

Dr. Peet and Mrs. Hemphill go to America with the warmest good wishes of all their friends in the Near East, who will follow the subsequent career of their honored colleague with the deepest interest. Many hope that he will be able to carry out his expressed desire to write the memories of his long and eventful career in Turkey. It is certain that wherever he settles and in whatever he undertakes, he will always be a source of inspiration and help to those who would understand better the conditions of mission work and philanthropic enterprise in the Near East.

DR. PEET WITH SOME OF HIS ORPHANAGE FRIENDS

APPORTIONMENT RECEIPTS

As reported by the Treasurers of all Congregational Societies

	For the Month of June, 1925				For Calendar Year to July 1, 1925			
	1925	1924	Increase	Decrease	1925	1924	Increase	Decrease
A. B.	$30,608.00	$22,421.00	$8,187.00		$154,545.00	$157,341.00		$2,796.00
W. B. M.	22,697.00	22,847.00		$150.00	116,632.00	112,961.00	$3,671.00	
W. B. M. I.	10,701.00	11,949.00		1,248.00	97,172.00	99,388.00		2,216.00
W. B. M. P.	836.00	1,858.00		1,022.00	13,942.00	12,532.00	1,410.00	
C. E. S.	4,468.00	4,598.00		130.00	28,859.00	30,804.00		1,945.00
C. B. Society	8,324.00	9,722.00		1,398.00	41,362.00	46,117.00		4,755.00
C. H. M. S.	10,601.00	6,819.00	3,782.00		60,985.00	64,330.00		3,345.00
A. M. A.	13,099.00	16,936.00		3,837.00	80,124.00	93,976.00		13,852.00
C. S. S. E. S.	7,159.00	7,853.00		694.00	17,436.00	19,862.00		2,426.00
C. B. M. R.	7,198.00	4,181.00	3,017.00		24,080.00	26,328.00		2,248.00
Annuity Fund	1,066.00	1,105.00		39.00	6,158.00	6,503.00		345.00
Foundation	2,575.00		2,575.00		14,450.00	10,126.00	4,324.00	
Totals	**$119,332.00**	**$110,289.00**	**$17,561.00**	**$8,518.00**	**$655,745.00**	**$680,268.00**	**$9,405.00**	**$33,928.00**

NOTE: This tabulation does not include receipts by the State Home Missionary Societies or State Boards of Relief. The Woman's Home Missionary Federation presents no separate report, its receipts being included in those of the various home societies.

A HOME DOCTOR'S NOTES ON MISSION HOSPITALS

By GEORGE L. RICHARDS, M.D.

A corporate member and good friend of the American Board, Dr. George L. Richards, Ear, Nose, and Throat specialist, fellow American College of Surgeons, Associate Editor for twenty odd years of Annals of Otology, and contributor to medical journals with divers names, has allowed "The Missionary Herald" to reprint sections from notes made on his latest trip to India, in 1924–25. Some of the material has appeared in articles in an American Medical Journal and in "The Missionary Medical Journal of India." A large part, however, is practically as it comes from the notebook of an experienced surgeon who is deeply interested in and a firm believer in the Christian service of mission hospitals. Dr. Richards served as medical officer and adviser with the Near East Relief in Turkey and has visited all our stations in Anatolia. He has toured the mission fields in the Far East, and spent last winter in still another visit to India, giving medical lectures at three of the Mission Medical Schools and operating at mission hospitals of various Boards.

COMMENTS OF IGNORANCE

MOST of the criticisms which a traveler accustomed to modern hospitals of America and England is likely to make will be found on examination to be due to his lack of knowledge of the conditions under which the mission hospital has to operate and of the problems which confront the head of such a hospital. When one and the same individual has to be responsible for the medicine and surgery of the establishment; for the accounts and the general finances of the place; for the construction and maintenance of the buildings; for the general supervision of the personnel in a land where personnel is inefficient and where caste rules are stringent and where every coolie has to have another coolie to wait on him; and finally, but by many considered firstly, must look after the spiritual care of all his force, employees and patients; then I say such a person has a constant and by no means easy task before him.

Coupled with all this is the necessity of doing most of his work through the medium of a language in which, having learned it during adult life, he can never, except in rarest instances, be really proficient. Then I say criticism of such a work on the part of his traveling brother physician, who usually remains long enough only to see the deficiencies, is to say the least rather superfluous.

As to their cost, all mission hospitals endeavor to achieve self-support, and considering the poverty of the people and the rarity of large fees, succeed to an admirable degree. Most of them are from half to two-thirds self-supporting, and the one at Miraj, which has a reputation for good surgery extending all over India, is able to show a balance of profit.

HOSPITAL EQUIPMENT

The equipment is, judged by Western standards, usually inadequate as to water supply, sanitary and laundry facilities, and cooking requirements. This latter is totally different, due to the caste customs. Mission hospitals furnish food only to a limited number of patients. But the feeding problem is not nearly as much of a one as might be supposed, since when the patient goes to the hospital in his bullock cart he takes his whole family and his food as well. The friends sleep in the cart, or more often on the floor of the patient's room. I have myself seen nine persons sleeping in the room occupied by two patients; and once the doctor found the family goat there, tied to the bed, since, as there was no one to care for him at home, the goat could not be left behind.

As there is no central heating system, there is no constant supply of hot water for general use or steam for sterilizing. All this has to be provided by charcoal, or what is most usual, by pressure kerosene stoves of Swedish manufacture. The operating rooms and sterilizing facilities are usually not much behind those of hospitals working under more favorable conditions. I have always found an ample supply of sterile gloves, dressings, and gowns, and a fairly good supply of instruments. As the European personnel is almost without exception made up of former residents of the best class of hospitals, the operating rooms, so far as technique is concerned, are fairly comparable to our own. Well-trained native assistants are available, both as to nurses and doctors, and many hospitals have training schools with the same courses as elsewhere.

Electricity with proper light and with X-ray installation is slowly coming, being hampered by the matter of expense since each unit must be a self-contained one, and should be ample for X-ray purposes as well. Many hospitals would welcome the gift of outfits of this character.

In capacity, the mission hospital varies from 100 to 200 beds; yet, unlike a Western hospital, there is usually no actual capacity limit, since patients can

be put on verandas and beds are by no means necessary, a mat on the floor being quite sufficient in the absence of beds. Most mission hospitals are deficient in the matter of records. This is because the responsible persons have not the time or the proper system, or capable assistants. When it is considered that the chief surgeon is also superintendent, buyer, and general manager of a good-sized hospital, including building and grounds, in addition to doing an amount of work which few surgeons in American hospitals accomplish, this lack of good records is not to be wondered at. In addition, too, the mission surgeon attends the out-patient department. While it is the plan to have two European or American surgeons in each hospital, this is by no means the rule, and many hospitals which I visited were having the entire work done by one European doctor, with partly trained assistants. This ought not to be the case and should not be permitted by the Home Boards, who, according to my observation, pay too little attention to the needs of the medical work or fail to fully appreciate its great results for good.

AND WHAT OF THE RESULTS?

So far as I could ascertain, as good as those obtained in any hospital; and better than would be expected, considering the difficulties under which the work is done. The amount of abdominal and serious surgery is large, many hernias, a great deal of reparative cosmetic surgery, and a good deal of reparative work following bad midwifery.

A class of cases unusual with us, but of which there are generally several in every hospital in South India, are the results of being gored by cattle—the universal animal of work and locomotion. Dehorning of cattle is not practiced, and the cattle, especially the water buffalo, have long, sharp-pointed horns. This goring may be quite accidental on the part of the animal. After these wounds occur, especially if the abdomen is implicated, long journeys may have to be taken in a cart, the patient arriving at the hospital in very bad condition and requiring extensive removal of injured intestines. The result is not infrequently fatal.

THE DOCTOR'S WEEK

In one hospital which I visited, and to which was attached a medical school, the week's work of the chief surgeon consisted of personal rounds over the entire hospital, a large one, on Sunday morning, followed by a Sunday service in one or more wards and a Sunday school for students. On all other mornings he held a class in physiology from eight to nine; from nine to one, had his private clinic, with always more patients than could comfortably be seen. On two afternoons of the week there were eye operations from 2 P.M. to 4 or 5 P.M.; and on one afternoon he drove in the auto some thirty miles to an outstation, where patients were seen and operations done until 10 P.M. Then there was the drive back. On the other three afternoons, on days alternating with the preceding, he operated in the general operating room, doing from sixteen to twenty operations, many of them long ones, beginning at 2 P.M. and, during the period I was there, never finishing or coming home to dinner until after 10 P.M. And this, according to the records of this hospital, is the regular routine, and has been for years. On the odd days the routine is the same for the associate. They do not, however, assist each other. Each has his own group of native assistants.

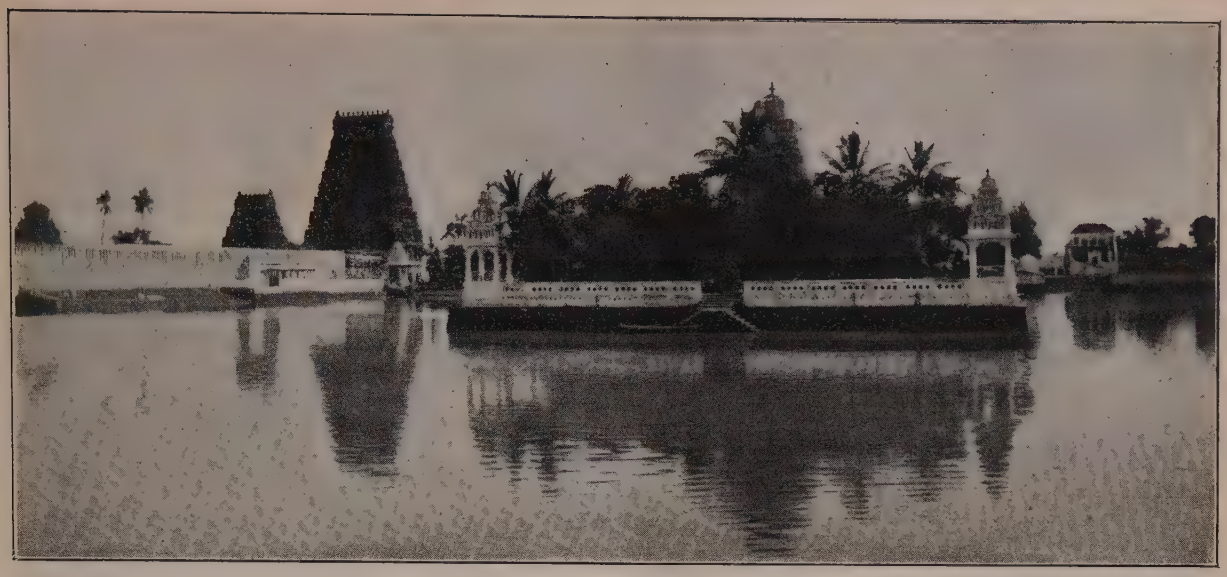
COME AND TAKE HOLD

This clinic is open to any American student who would like to become proficient in surgery and who has had a surgical interneship in an American hospital. The range of work is very great. A year's service can be had here without obligation to enter the missionary service. Quarters and food would be furnished; but transportation to and from India would have to be paid by the student.

To one with the spirit of altruism and a love for the profession, and who is willing to spend his life in advancing the cause of medicine and helping humanity, but without money reward other than his daily living, the medical mission field offers abundant opportunity. The material for research is ample though the time for it may be limited.

Photo by J. S. Parker

OBSTACLE RACE, FIELD DAY, AHMEDNAGAR HIGH SCHOOL



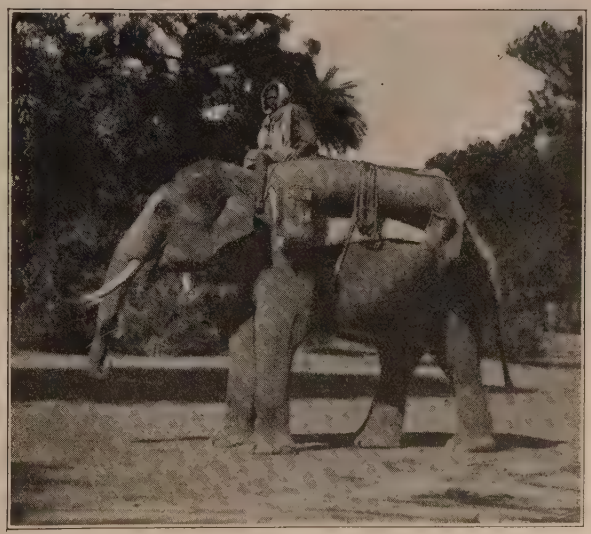
TEMPLE AND TANK AT KALIARKOIL, INDIA

FROM A MISSIONARY EVANGELIST'S DIARY

The East Local Council of the Madura Mission centers in Manamadura and Melur. Here Rev. Clarence E. Wolsted, who went to India in 1922, is in charge of the evangelistic work. The stations were established in 1835, ninety years ago, but the notebook of the missionary is as full of stories of the needs of the people, the blindness of their gods, and the thrill that comes to the Christian's heart when he tells them of their loving Father, as are those precious pages which hold the notes of the work of the pioneers—Messrs. Todd and Eckhard, in the days when John Cotton Smith was President of the Board and Rufus Anderson Foreign Secretary for India.

A FEW weeks ago I went to Kaliarkoil, which is a center of Hindu conservatism. Four schools are located here that specialize in the study of the Sastras; and here young men are trained for the priestcraft. Fifteen years ago two of our missionaries were stoned for holding a meeting here. This year we held a meeting directly in front of the main entrance to the temple. Temple ceremonies were in full progress, with the banging of drums and ringing of bells. Temple elephants repeatedly went parading around our group.

Over 300 people were present. I was showing pictures on temperance and a set of Hoffman's paintings of the Life of Christ with the stereopticon and the people were interested. It was rather with a thrill that I looked at the big temple tower silhouetted against a moonlit sky and thought of the Hinduism which it represented. What a contrast there was between that and the idealism of Christ's life as it was being thrown on the screen. Here was a mighty temple backed by customs of hundreds of years, with its great walls and towers kept in perfect repair and receiving financial support far beyond any thought of need from many wealthy merchants. And we—well, we had been hearing for weeks the requests of fathers and mothers to help them secure a catechist or a school. We had seen the yearning faces of little children hoping for a fair opportunity in life, but we could only say we have no funds; wait, perhaps we can help later.



"ELEPHANTS PARADED ROUND US"

This special elephant belongs to the President of a Hindu Theological Seminary. He maintains an authoritative look!

I had been sure the people would be interested in the health pictures and the temperance story, but when I started the story

"Here Young Men are Trained for the Priestcraft"

of the Man of Galilee, I was afraid many or most of them would leave. Instead, however, the crowd increased. After the meeting was over a Brahmin came forward and said:—

"You should not hold such a meeting here. There are fanatics who will do you violence."

But other people were also coming and asking for Gospel portions which would tell about this Jesus, the Son of the Living God. Turning to the Brahmin I said:—

"Do you know which of these men can read?"

Without thinking, perhaps, of what he was doing, soon he was passing out Christian literature, and was my ally in facing the requests of the group who pressed around, even when there were no more tracts to give. I only hope that he may have ex-

Indian Christians Preaching to a Village Crowd

perienced some of the thrill that comes in facing such requests from hungry souls, for this is one of the joys of the mission land.

One early morning a Brahmin came to the place where I was camping. I found him to be a man who had read widely, and in our conversation I said to him:—

"What do you think of the practices going on

CATECHISTS AND BIBLE-WOMEN OF SETHUR PASTORATE, WITH SUPERINTENDING CATECHIST

Madura Mission

in your temple there—the dancing girls, the prostitution, and the rest of it?"

He replied: "That is evil and I am opposed to it, but what can one man do?"

Then I asked him concerning the writings of their sacred books which tell of the lustful deeds of the gods, and asked how they could be held as an ideal before the people.

He replied: "Many of these books are myths. Those of us who are educated do not have faith in them. It is the uneducated people who hold to such beliefs."

So on went our conversation and I was amazed at many statements that he made. In the light of his modern reading he could take no other stand, yet it seems so many such men keep under cover because it is the easy thing to do. They will take no positive stand and they accept no part in the enlightenment necessary for the uneducated.

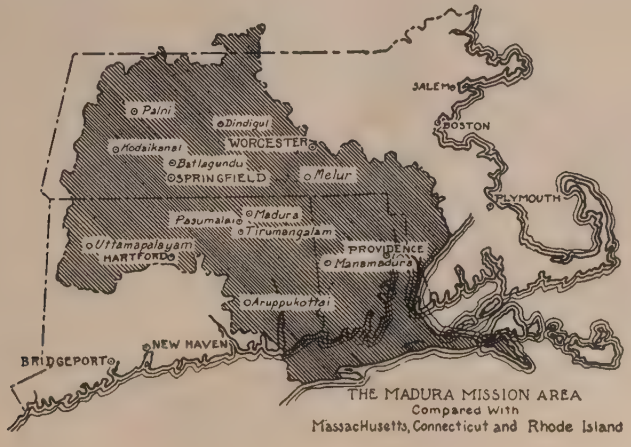
A few days ago a young Brahmin who is a graduate of a Madras college said to me:—

"We aim to take the best from Hinduism and Christianity. However, so far, I do not feel we are getting spiritual power."

I then asked how he felt he could get spiritual power and he remained silent. Later our talk will begin at that point. He is not far from the Kingdom of God, but few persons in America realize the forces that work against such fine young men of India.

A few months ago a boy nineteen years old ran away from his home and came here. By chance he secured a New Testament in his village one day, and reading in secret, he had acquired a good knowledge of it. But he decided he could not stay in his village, because he was forced to worship in the temple against his will. He ran away one night and came to our station. But he acted more like a frightened deer than a healthy young man. He was startled at the slightest sound and his eyes were constantly shifting from side to side in distrust. I have no idea what pressure his relatives had brought to bear upon him, but certainly life had been a hardship there. A few days later they came and tried to take him back again. Now he is attending Training School and will some day be a good catechist.

HE HAD SECURED A NEW TESTAMENT AND CAME TO THE MISSION



THE MADURA MISSION AREA
Compared with
Massachusetts, Connecticut and Rhode Island

THE NEW MISSIONARY APPROACH[1]

By WILLIAM E. STRONG

THE Great War, which unsettled all the way of the world, has put its inescapable mark on the foreign missionary enterprise. It has compelled a new attitude towards its accomplishment, a reappraisal of its policies, and substantial adjustments in its method. The aim and motive are the same as ever—to make disciples of all nations; but it is apparent that there must be changes as to the way in which disciples will be made and in which they are to develop.

At the beginning the missionaries went forth with the idea that they were to carry freely what they had to those who had it not. It was theirs to do all the planning and the executing. They could rely on no helpers or co-workers on the field. Suspicion, prejudice, hostility were all about them. Men and women must be lured to listen to their preaching; boys and girls must be lured, oftentimes they were actually paid, to come to the schools. At the outset, foreign missionary work contemplated just two parties: those who went to give and those who were there to receive.

The growth of the enterprise wrought a gradual change from this simple situation. With the winning of converts, the establishment of churches, the provision of schools to educate promising youth, came into being Christian communities, churches self-supporting in full or in part, pastors, teachers, and leaders of a continuously higher grade and ability; so that the missionary today is associated in every department of his work with Christians of the land who are able to be fellow counsellors and administrators, as well as fellow workers. An ever larger share of responsibility and authority has been passing from the missionary body to the local organizations and the Christian leaders of their people.

The War accelerated this movement; it acted violently; it ripped up old habits, honorable traditions, and slow yielding policies. In its wake came a change, sudden, swift, and overturning. The foreign missionary enterprise today faces a new world and must adapt itself thereto. Its problems are as different now from before the War as were the problems of geography after it was discovered that the world was round and not flat.

This is the view which Professor Fleming sets forth in his latest book, "Whither Bound in Missions." He was admirably qualified to write it. Professor of Missions in Union Theological Seminary, formerly a missionary in India, having traveled in mission lands and served on commissions for the study of problems on the mission field, he combines practical knowledge of missionary life and work with the deeper view of the student of missions. The book is critical in the sense that the author passes under review the attitudes and efforts which have hitherto characterized missions, pointing out their weaknesses and their faults; while at the same time it is constructive, as he shows the governing ideas and the out-working that should mark the new era; and it is a heartening book, in that it breathes throughout the sense of the adequacy of the Christian message and ministry to meet the need of these disturbed times and to make Jesus Christ supreme in the life of mankind.

The first chapter, entitled, "Eradicating a Sense of Superiority," strikes at the heart of the trouble. Modern missions have been conducted in a temper of superiority, more or less unconscious, that has now become offensive and repellent. It is not only that missionaries have felt themselves to have a superior religion to proclaim, which indeed Professor Fleming also feels. He is outspoken in affirming that the Gospel of Jesus Christ contains a dynamic which is unique and that it alone has the measure of a universal religion. But along with this exalting of their message, the missionaries of the West in going to the East have more or less unconsciously exhibited their sense of racial and cultural superiority. They have thought of themselves as in all things representing the best, and having that to give to those who lack. The Orient resents the Anglo-Saxon sense of superiority which we of America and England exude.

Even so diplomatic and far-sighted a man as Walter Page revealed again and again in his letters his desire that the United States and England should get together, because together they could determine the welfare of the world. They could administer international affairs so as not only to maintain peace, but to secure prosperity for all. It was not an imperialistic view as Mr. Page held it. It is a feeling cherished by many high-minded friends of mankind in the West. Perhaps we all incline to feel that this would be a happy solution of world troubles. But the Orient will have none of it. Such a suggestion wounds the self-respect and ambition of the East. They do not wish simply to be well governed; they wish to have a share in the development of the world.

This fact Professor Fleming brings out with startling clearness, not only in his first chapter, but again and again through this volume. It is the recurring note in his contention that the missionary enterprise must break down that pride in race, culture, and religion which makes us patronizing or masterful in our missionary work. This ingrained sense of superiority has too often made us assume that we can superimpose Western forms and manners directly on the East, carrying over to the mission lands our denominational differences and our

[1] "Whither Bound in Missions." By Daniel Johnson Fleming, PH.D. Published by Council of Christian Associations and distributed by Association Press, 347 Madison Avenue, New York City. Price, $2.00, cloth; $1.00, paper.

doctrinal formulas, as well as the manners and customs of our religious and social life; disregarding their long history, their venerated culture, arts, philosophies, and religions. Instead, we must recognize the inherited resources and the potential capabilities of non-Christian nations. We must ever realize that in this contact of West with East we are to mingle, to combine; and to give the same freedom and right of development to Christianity on the mission field that it has had among us. The Master's parable of the sower can never be forgotten; that is the genius of Christian advance always and everywhere. The seed is to be sown, it is to grow out of the soil where it falls, having its own germinant life indeed, but growing wherever it springs up, in accord with its surroundings and the quality of its soil.

The titles of the chapters suggest the trend of thought: "The West as Part of the Non-Christian World," "The Combination of Conviction and Teachableness," "Facing the Handicap of a Divided Church," "Giving Way to Nationals," "Developing Christian World-Mindedness." The argument is enriched by concrete illustrations drawn from missionary history. Telling quotations abound to give point to the argument, such as the saying of the Indian Christian to his missionary friend: "You know you make us feel that you want to do good to us but you don't make us feel that you need us." Or Mahatma Gandhi's answer to the question how Christianity could be made more appealing to the Indian people: "Practice your religion without adulterating it or watering it down; practice it in its rugged simplicity, and emphasize love, as love is the central thing in Christianity."

If one were to pass criticism upon the book, he might suggest that it is a bit one-sided; yet, in order to make the case clear and compelling, the author could not always be qualifying his statements or bringing in exceptions or limitations. For example, he could not stop to indicate what are very real and practical difficulties in the way of the rapid devolution of responsibility and authority from the mission to the native church and its leaders. With the best of intention and the heartiest belief that such devolution should come, many puzzling questions arise as to how far or fast to make the turn over; somewhat as the United States has to consider how with the least damage and the largest gain to make transfer of its government of the Philippines to the Filipinos. Again, in setting forth the misfortune and the injury wrought by the sense of Western superiority, it cannot be overlooked that there is an Oriental superiority complex which is sometimes quite arrogant and is also offensive. There are grounds for it and some excuse for its appearance; but missionary work will not gain by substituting one superiority for another. It may be also that Professor Fleming feels more keenly than is necessary the Oriental sensitiveness as to certain names and terms which have become current in missionary work; such, for example, as the words "native" or "missionary," which he seems to feel might better be disused as out of favor today. Yet he allows that any name will be smirched if wrong implications become attached to it. Is not the need rather to redeem such words, to show their real significance, and to use them with right thought and spirit, rather than to seek some as yet untainted substitute which will surely fall into disfavor if the spirit is not changed?

These are small and unimportant criticisms; the main thing to be said is that here is a real book for the times; one which every minister ought to read; and every member of a missionary committee; yes, and every intelligent Christian man or woman. Whoever wishes to be abreast of the present situation and trend of foreign missionary work needs to read "Whither Bound in Missions."

SOME OF CHANG'S CHINESE SOLDIERS

THE HOME BASE

The American Board

THE FINANCIAL STATEMENT FOR JUNE

Receipts Available for Regular Appropriations

	From Churches	From Individuals	From S. S. and Y. P. S. C. E.	From Twentieth Century Fund and Legacies	From Matured Conditional Gifts	Income from General Permanent Fund	Totals
1924	$18,973.56	$2,819.97	$627.25	$3,820.96	$4,000.00	$1,143.50	$31,385.24
1925	22,478.43	7,685.29	444.67	2,231.13	2,000.00	1,892.50	36,732.02
Gain	**$3,504.87**	**$4,865.32**				**$749.00**	**$5,346.78**
Loss			$182.58	$1,589.83	$2,000.00		

For Ten Months to June 30

1924	$476,824.61	$37,298.24	$17,857.62	$170,813.73	$77,503.51	$24,808.47	$805,106.18
1925	467,827.93	42,615.36	13,798.65	175,711.14	58,830.94	25,617.39	784,401.41
Gain		**$5,317.12**		**$4,897.41**		**$808.92**	
Loss	$8,996.68		$4,058.97		$18,672.57		$20,704.77

BUCKLING ON OUR ARMOR

At least that is the way we feel when July begins. These June figures have been thrown out of line for a very evident reason. The recent letter sent out by the Home Department, dated June 26, brought instant response from many of the more loyal and generous friends of the Board. Quite a number of large checks came to hand at once, so that the individual column shows $4,800 gain, and many churches responded at the end of the month, so that the gain of $3,500 helps us further. For ten months, the loss from the churches is $8,996, and the total net loss in income to date is $20,705. That is not the grave side of the situation. If there were only $20,000 to make up, we could rejoice. Looking deeper into the balance sheet, so far as can now be estimated without having all the budget figures available and without knowing the financial reports from the mission fields, which begin to arrive in a few days and weeks, the best estimate that can be made would indicate that we must get *$90,000 of new money* over and above the receipts of last year in order to break even.

With the authority of the Prudential Committee behind us, the Home Department will send out about the time this paper comes to your hand, the clearest possible statement that we can make of our prospects. We cling with courage to one important factor. The lists of the *News Bulletin* have been revised. Thousands of new names have been received. We must believe there will be many, many hundreds in that list who will be eager to make their first gift to the American Board. There is a valued source of hope.

Let us not forget the far view and the deep, permanent value of the Board's work. A deficit this year will not destroy it nor cause it to hesitate, but oh, there is so much joy in leaping forward that last lap and breasting the tape of victory, instead of reporting a current deficit and increasing debt!

In twelve out of the last fifteen years at the Annual Meeting the year has been closed *without deficit*. The degree of interest and determination and personal exertion on the part of three to five thousand individuals across the country will determine whether we win or fail. We know the steps necessary to win success. Do what can be done in your church, in your Sunday school, and among your personal friends who believe in maintaining this work. It is now *new money that is needed.*

Woman's Board of Missions

From Rhode Island to China

Elizabeth Cushman

Mary Cushman

Among our Directors and Branch Officers are several who have been willing to give daughters to foreign missionary service. This summer we are sending out two sisters, daughters of an officer of Rhode Island Branch, Mrs. Robert Cushman, of Pawtucket. They are Miss Elizabeth Foster Cushman and Miss Mary Bradford Cushman, both graduates of Oberlin College, although two years apart, and designated to the same mission station—Foochow, China—where they will teach in the Wenshan Girls' School.

The older one, Elizabeth, who has had two years of teaching experience and has been serving as Assistant Young People's Secretary in the Branch, applied for and received life appointment. She says that as far back as she can remember she has always wanted to be a missionary. Her support will be provided by the girls and young women's societies all over our territory. They will adopt her in place of Miss Esther Moody, who has married, and, as we write, the plan is to have her commissioned at Northfield during the Foreign Missionary Conference, when Camp Aloha can attend *en masse*.

Mary, the younger sister, who is only one year out of college, has been appointed for a three-year term, and will be supported by the Rhode Island Branch, which is proud of its close connection with both girls. In their home church at Pawtucket, the Central Falls Church, a beautiful "Service of Recognition and Godspeed," was held June 21. Dr. Eddy of the American Board gave the address, as well as a Charge to the young missionaries; their aunt, Mrs. John W. Little, voiced the greetings of Rhode Island Branch, of which she is President; Miss Maude E. Bradley, Young People's Secretary, led the young women present in a Pledge of Devotion; the pastor, Rev. James D. Dingwell, offered the Prayer of Consecration, and Rev. Edward H. Smith, of Foochow Mission, extended the Welcome to the Field. Other Pawtucket ministers had a part in this long-to-be-remembered service. The two young women will sail for China August 31.

Other Outgoing Workers

Vermont Branch is happy to have two young women go out this summer from its territory: Miss Mary D. Cashmore of Jericho, a minister's daughter, a graduate of Vermont University, goes to Syria for three years to teach in our Aleppo School; Miss Gladys L. Houghton of Burlington, also a graduate of the University of Vermont, has been appointed for three years to the Turkey Mission and will teach at Gedik Pasha School, Constantinople.

A new worker for Smyrna, Miss Ruth R. Crockett, is a Maine girl, who was born in Naples, received her B.A. from the University of Maine, and now lives in Woodfords, a suburb of Portland. She has had special training in physical education work and has other excellent qualifications for teaching at the American Collegiate Institute.

Still a third recruit for Turkey is Miss Bertha Cold of Yonkers, N. Y., an expert in home economics, who goes to the Scutari Girls' School, Constantinople, for three years. She was trained at Pratt Institute and Teachers College and has had much experience in teaching and social work. She is a sister of Miss Edith Cold of Marash.

Two appointees to Japan who have volunteered for one year of service, with the understanding that they will meet their own traveling expenses, are Miss Eva A. Mooar of Boston (B.A. and M.A., Radcliffe College) and Miss Grace G. Reeves of New York City (B.S. and M.A., Columbia University), who is a sister of Mrs. Sherwood F. Moran of Osaka. Both Miss Mooar and Miss Reeves are seasoned teachers and will be a great help in the English work at our Plum Blossom School, Osaka.

On a recent visit to England Miss Lulu Bookwalter secured a new teacher for Uduvil, Ceylon—Miss Hilda F. A. Pettman of Aldehaven, Suffolk County, England. She is a graduate of Westfield, one of the colleges of London University, and has had further study at St. Mary's Training College, London. The Uduvil School is short-handed, in view of the return home, for health reasons, of Miss Christiana Hodgdon, and we are glad that Miss Pettman can reach Ceylon in time for the September term. Her mother goes with her, entirely at her own charges, and is eager to be made of use in the school family.

A Great Loss to Cape Cod

The Woman's Board has lost an able and loyal worker in the death, July 3, of Mrs. Edward L. Marsh of Sandwich, Mass., and we know that a host of friends all over Cape Cod and in Rhode Island, her former home, will mourn her going. When Mr. Marsh, who is now in charge of a federated church in Sandwich, was a pastor in Providence, Mrs. Marsh was a vice-president of Rhode Island Branch, and since 1922 she has been president of our Barnstable Conference Association.

She was deeply interested in promoting foreign

and home missionary work and was an acceptable speaker, as well as an efficient executive.

"CAMP FRIENDSHIP"

This is the translation of Camp Yiu Ch'ing, the Chinese name suggested by Mary McClure for the week-end Conference for Congregational girls, thirteen to sixteen years of age, in charge of our Young People's Department. This was a new venture last year, started because of the desire of girls younger than those admitted to Aloha at Northfield to attend a missionary camp. This year the place was Columbia Lake, Conn., and the time June 26–30. Sixty-four girls were in attendance and had a happy and rewarding time in spite of unfavorable weather. The camp leaders were Miss Seabury and Miss Kelsey; camp mother, Mrs. Emmons E. White of Madura Mission; and recreation director, Miss Helen Smith, daughter of Rev. and Mrs. E. H. Smith of China. Other helpers were Miss Margaret Welles, India, and Miss Elizabeth F. Cushman, the girls' missionary-to-be. Classes in Bible, World Friendship, missionary handwork and missionary dramatics were important features; and on Sunday the minister, Rev. C. E. Haun, who coöperated heartily in practical ways, turned over his morning service to the camp. The girls sang, Miss Welles "preached," and others carried various different parts.

Woman's Board of Missions of the Interior

HELEN A. WELLS
Turkey

SARA BEAHM
Turkey

MISSIONARIES OF 1925

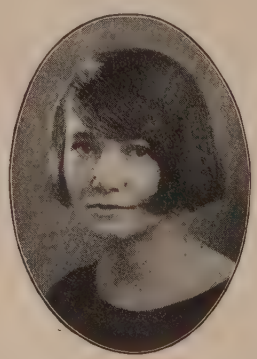
An uncommonly self-reliant and well-prepared quartet are the four new missionaries being sent out this summer by the Woman's Board of Missions of the Interior. Three of them earned their way through college; two helping younger sisters at the same time. All have demonstrated power for leadership both in school and out of it, and two have been home-makers, as well as students and teachers.

MISS SARA BEAHM came of a race of farmers, preachers, and teachers. Her father and four of his brothers were pastors, and there were other divines on her mother's side of the family. She earned her way through Elizabethtown College, Va., where, in her first year, she and another Sara founded a Student Volunteer group, that soon numbered a dozen. Last year was devoted to a special study of music, the fulfillment of a lifelong ambition. Miss Beahm thus has a well-rounded preparation for work in the American School for Girls at Adana, Turkey, to which she is under appointment.

MISS HELEN A. WELLS, under appointment to Marash, Turkey, is a Michigan girl and an alumna of Kalamazoo College; she has also attended the graduate school of the University of Michigan. As a sophomore in college she decided to devote her life to foreign missions, and later sought special opportunities for contact with foreign students, through the Cosmopolitan Club.

Social service and evangelistic work in Lintsing, China, is the goal of MISS ALICE E. MURPHY, who is being supported by Plymouth Congregational Church, Des Moines, Ia. Miss Murphy was born in Montana and brought up in Iowa, where she graduated from Tabor College. "I do not remember when missionary work did not appeal to me," she writes. "From the time when I first began to think about what I should do with my life, it has seemed the biggest thing I could do and the one place I could make my life count most for my Master and his Kingdom."

To the Instituto Corona, Hermosillo, Mexico, goes MISS MARIE SCHUEBEL, a Nebraska girl, born in Omaha and brought up on a farm near Scotia. A graduate of the University of Nebraska, she supported herself entirely throughout the course, and found time to teach in Church Schools, Daily Vacation Bible Schools, to work on the social and world fellowship committees of the Y. W. C. A., and to be a member of the Student Cabinet. First Plymouth Congregational Church, of Lincoln, Neb., undertakes the support of this member of its communion.



MARIE SCHUEBEL
Mexico

ALICE E. MURPHY
North China

RECEIPTS AVAILABLE FOR REGULAR WORK, JUNE 30, 1925

Year	Churches and Auxiliaries	Non-Apportionment & Thank-Offering	Life Members	Other Sources	Totals
1924	$11,948.87	$1,697.98	$76.00	$1,699.22	$15,422.07
1925	10,700.67	845.00	70.00	992.00	12,607.67
Gain					
Loss	$1,248.20	$852.98	$6.00	$707.22	$2,814.40

RECEIPTS AVAILABLE FOR REGULAR WORK SINCE OCTOBER 18, 1924

1924	$99,388.37	$7,884.21	$687.00	$8,205.77	$116,165.35
1925	97,172.31	3,439.73	1,112.00	3,946.91	105,670.95
Gain			$425.00		
Loss	$2,216.06	$4,444.48		$4,258.86	$10,494.40

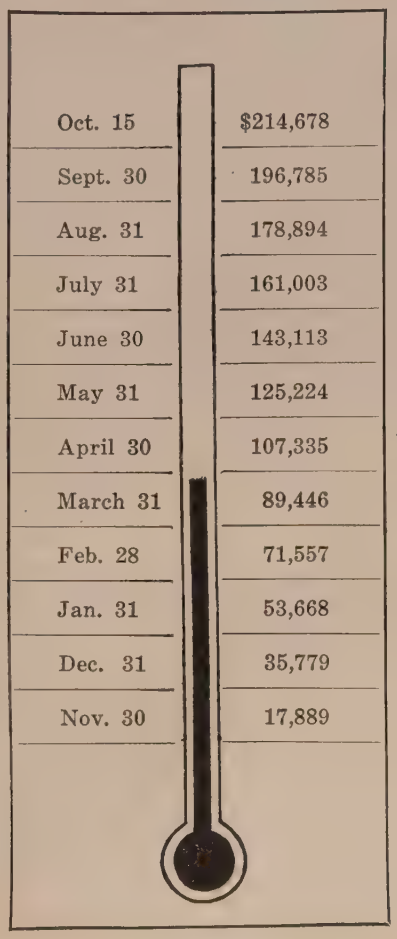
WHAT WE FACE

With a shortage of $54,695 and its receipts $10,495 less than they were for the corresponding period last year, the Woman's Board of Missions of the Interior faces a more serious situation than it has known since the anxious year 1921, when the books showed a deficit of $67,000 on July 10. That unprecedented shortage was due to a most unusual combination of war-time conditions on the field and deflation in America, which cut down the receipts. Yet this year shows a debt almost as great and infinitely more humiliating, because it comes in a time of normal prosperity.

Sacrificial giving saved the work of the Board in 1921. Sacrificial giving will be necessary if the work of the Board is to be saved in 1925. The Congregational women of the Interior are responsible for the support of 105 missionaries and their labors. If we fail, no one else is going to do it; if we continue to run short, no one else is going to make up the difference. It is not thinkable that the women of the Interior have been so changed by prosperity as to desert now the work which they carried so bravely through the difficult years of hardship.

Women of the Interior, awake! You who have done so nobly in the past, do not now heedlessly cast off this responsibility. We believe that the devotion which has carried the Board through the many crises of its history still exists. We appeal to it now. Many of you are now on vacation enjoying recreation of body and mind. We call upon you to carry this need in your hearts and prayers throughout your playtime, and to return ready to help the Board over this difficult hill before the annual meeting in October.

FULL APPORTIONMENT
For 1925
As accepted by W. B. M. I. Branches
$214,678



Woman's Board of Missions for the Pacific

A Fitting Memorial

In memory of
Alice Maie Lacy
whose life was full of music,
song, and sunshine,
Devoted to the U. K. T. S.
1917–1921

Such is the inscription on a silver plate placed upon a beautiful new piano recently installed in the Training School at Foochow. It has been provided from a fund left by Miss Lacy, and other furnishings for the residence living-room will be purchased by the same fund. The thoughtful love of the friends who made this possible is greatly appreciated. It will always be a joy to recall the ministry of the sweet girl who gave four beautiful years to the school.

Lintsing Hospital Problems

This is the busiest season of the year at Lintsing, China; people from all the countryside come in to worship at the temples of the city. Crowds pass through the Compound sight-seeing! And crowds come to the clinics! The rush season lasted longer this year, and more people came with the idea of staying in the hospital for treatment, so for three weeks it became necessary to turn away some who would have been glad to enter, asking them to remain at a nearby inn, and come two or more times a day for treatments. As soon as the Nurses' Home is finished, the rooms now occupied by the nurses will be available, so that next year, perhaps, all may be accommodated.

It is quite clear, however, a new ward must soon be added to the hospital; the increase in popularity of the Elizabeth Memorial has come more quickly than even Dr. Cooke anticipated.

The hospital board will find it hard to make ends meet this year. They have more charity work than they had last; because of lack of rain, foodstuffs have gone up tremendously, and people cannot afford to pay the twelve and a half cents that it costs to keep a patient in the hospital for a day—ten cents goes directly to the cook for food and the rest to the hospital! If they could have a dozen endowed beds in addition to the regular appropriations, it is thought that they could make the budget this year. Miss Sargent of Berkeley has been a pioneer in giving an endowment for a bed, and a friend in China has given enough for half a bed. Thirty-five dollars endows a bed for a year.

APPEALING FIGURES

$25.00 will buy a new bed
$1.00 will take care of a sick child for a week
$2.50 will pay for a major operation
$1.25 will pay for a minor operation
$2.50 will make dressings for five boys and girls for two months
$3.00 will pay the bill for medicines for those same boys and girls for a month

A number of the patients can manage the food money for their stay, but cannot get the money together for medicines or for special treatment.

A New Arrival in the Conference Family

At the Interdenominational Conference of Missions, Mills College, June 20–22, intense interest resulted in action the close of the second day when a vote was passed to hold a week's conference, if possible, next year at the same place, and to work for a 50 per cent increase in attendance. There were 406 registrations at this initial conference, which had been requested by a group of young women determined to work together, without denominational barriers, for clearer world understanding. The greater proportion of this number were Methodists and Baptists, and a surprisingly large number were of the "teen" age.

Besides the intensive study of missions, the program included an hour's presentation on international peace, by Mrs. William Palmer Lucas, and Dr. Frederick A. Agar's "The Organization of the Women in the Local Church," which created keen interest and discussion.

Because of the limited time nearly every hour of the days and evenings was filled, and one marveled to see the numerous sessions all crowded. The leaders were representative men and women of the East, Middle West, and West, with whom the responsiveness of this introductory conference, as it were, must long remain a thrilling memory. To Mrs. Paul Raymond and her committee congratulations and gratitude are uppermost in one's mind.

E. W.

METHODS AND PROGRAMS

THE LIGHT OF THE *HERALD*

By Conna Bell

This is a little play staged by the woman's society of the —— church of ——. It serves to draw attention to the "Herald," and that is not the least of its virtues. We suggest that it would add interest to the play if some striking costumes were evolved for it. Even if this play is not staged, we hope it will be read by many.

AN INTERVIEW WITH THE PERSONNEL OF THE *MISSIONARY HERALD*

Characters

Assoc. Editor, *Missionary Herald*
Mrs. Citizen
Articles
Home Base
Missionary Personalia
6. Chronicle
7. Bookshelf
8. Methods and Programs
9. Mission News
10. World Window

(The curtain rises on the office of the *Missionary Herald.* The Associate Editor is seated at the desk looking over papers. Other properties can be arranged as desired. Mrs. Citizen enters.)

Mrs. Citizen (addressing Associate Editor): You are the editor of the *Missionary Herald,* I believe?

A. E. (rising): Oh, no, not the editor. I am one of the Associate Editors. Is there anything I can do for you?

Mrs. Citizen: Yes, if you are not too busy. I am Mrs. Citizen. I have heard a great deal about your magazine and it has interested me very much. Can you take the time to explain the facts to me?

A. E.: Certainly! Just be seated, won't you?
(Mrs. C. takes seat at right of desk.)
Now just what would you be most interested in? The facts of the magazine are these: Our Editor is Mr. Enoch Frye Bell; our subscription price is $1 yearly; our staff is composed of—

Mrs. C. (interrupting): Yes, but that is not what I wanted to know. What I would like is an intimate view of the nature of your paper—the different departments and the type of material which they present.

A. E. (considering): Ah, yes, I understand. You would like to get an opinion of the inside of the *Herald*—not only of the surface. Well, I think I can accommodate you very nicely. Would you like an interview with some of our various departments?

Mrs. C. (laughing): An interview! Why, really, I do not understand you! How absurd!

A. E.: Not at all; though it does sound queer, I suppose. You see, Mrs. Citizen, many people appear interested in a magazine just from mere curiosity. They care nothing for the aims and ideals of it, but form their opinions from the surface facts only. Of course that is the wrong way to judge anything. We have hit upon the plan—rather a novel one, I imagine—of giving our readers personal interviews with our departments. So I do not hesitate to afford you this privilege. (Rises.) Just a minute before our performance commences. (Speaks to assistant.) First, Mrs. Citizen, I wish to introduce to you Articles.

(Enter Articles, carrying placards bearing names of Articles in February issue.)

Articles: It is my pleasure to represent the largest department of the *Herald.* In truth, I am far more interesting than my name would make me appear. I am written by noted ministers, educators, physicians, travelers. On my pages the reader is carried to Japan, China, India, Turkey, Greece, Spain, South America—in fact, all over the world. And he is transported in such a manner that he feels the personal appeal of each country. I am not a dry, boresome sort of being, but real, full of life, and fascinating.

(Turns to Mrs. Citizen and holds up placards.) Perhaps you would like to see me as I appeared in the February issue. I was full of Africa, and "Contrasts in Africa" (shows placard) gives the experiences and convictions of Secretary Ernest Riggs, who had just returned from a journey through part of the Dark Continent. "Helping the African to Help Himself" gives a remarkable account of the way a primitive, ignorant, superstitious race is being trained to fight starvation and dire poverty. "A Missionary Shrine at Waioli" gives a most interesting glimpse of one of the American Board's most successful mission fields—Hawaii—and "Spanning a Half-Century" compresses a most remarkable biography within the limits of a few pages.

Mrs. C.: Are there never any stories?

Articles: Oh, yes! There are hero tales and tales of adventure which would particularly interest boys. Mary McClure bearded bandits in their den and secured from their chief a signed paper to the effect that he would not molest the inhabitants of the neighboring village. Pirates seized and looted the ship on which young Raymond Hightower was approaching Foochow, China. Mr. Samuel Coles faced an African king and made him give up two slaves he had seized. There are many true stories of girls and boys making something of themselves in spite of tremendous odds, as "Kandala" did in the February issue.

(Articles exit. Home Base enters.)

Home Base: I am the Home Base Department. In a baseball game I am so important that every one scrambles to fall on me. In the *Herald* I am so important that all of you fall *in* me, for I represent the Boards which include America in their field—the A. B. C. F. M., the W. B. M., the W. B. M. I., and the W. B. M. P. In each issue I relate their monthly activities. I tell of the conferences that are held, of the problems of different stations and their solutions, of the plans for new work. Nothing ever escapes me, for I am written by the most active members of these associations. Thus, in a year's subscription, I give you a complete, accurate, and reliable account of all the work done in my field.

(Home Base exits. Personalia enters.)

Personalia: Would you like to follow the adventures of some friend of yours who has gone out to the great fields? Or are you interested in some special

worker or workers? I tell you everything of interest about them—new sorts of work they attempt; honors they have received; journeys they have taken from one region to another.

(Enter THE CHRONICLE.)

CHRONICLE: And I keep a record of the main events in their lives and the lives of all our American missionaries—births, deaths, marriages, furloughs, the dates of sailing for the field, and of arrival in this country.

(PERSONALIA and CHRONICLE exit. MISSION NEWS and WORLD WINDOW enter.)

MISSION NEWS: I give in short, snappy paragraphs the latest items of news concerning the schools, colleges, churches, hospitals, community centers in Japan, China, India, Africa, the Near East, the Islands, and the Latin lands that the American Board and Woman's Boards are specially interested in.

WORLD WINDOW: And I am like MISSION NEWS, except that I am concerned with the work of the foreign mission boards of *all* denominations. I am interested, too, in political and economic developments in regions outside of our Boards' special fields. As my name implies, my reader looks from a window in his Congregational citadel upon a living map of the whole world.

(Exit the two. METHODS AND PROGRAMS and BOOKSHELF enter.)

METHODS AND PROGRAMS: Although my name sounds dreadfully uninteresting, I am really one of the most helpful parts of the *Herald*. To me a great many people first turn when they receive their copy, for my page is a real refuge for leaders and chairmen of missionary meetings; here they find practical suggestions for entire programs.

BOOKSHELF: And I, too, help out leaders of missionary meetings, with my reviews of missionary biographies, dramatized missionary stories, and books by missionary authors. I appeal as well to all who are interested in reading about other countries; who enjoy books of travel and description. And to those who have a scholarly interest in the philosophies and histories of the world's great religions. I think I am a very valuable addition to my magazine. (Puffs up and looks at editor.)

(METHODS AND PROGRAMS and BOOKSHELF exit.)

MRS. CITIZEN: Well, this has certainly been highly en tertaining. In fact, I have learned a great dea about your magazine. But there is one importan thing that you have not mentioned. What about you editorials? Surely you editors must have somethin to say!

ASSOCIATE EDITOR (laughing): Oh, yes, of course w do. And as there are five of us—the Editor-in-Chie and four Associate Editors—to do the thinking an talking, we manage to touch upon most of the politi cal, economic, sociological, and religious problem connected with World Missions. Shall I show yo a few samples of our editorials?

MRS. C.: Pray do.

A. E. (taking up one placard after another): "Wha about China's Christian General?" One reader sai she got more and clearer information about th famous *coup d'état* of General Feng from our page than from all the newspapers and the other maga zines. Here is "Robber-Caste Work," treating of serious sociological problem; "As to Extraterritori ality"; "The World's Greatest Sunday School Con vention"; "The Church and Politics in India"; "Th Influence of Athletics."

MRS. C. (rising): I have certainly enjoyed this unusua interview, Miss Editor; so much so, in fact, that would like to become one of your subscribers. You said the price was $1, did you not? (Gives A. E a dollar.) I feel that there are many other peopl who would thoroughly enjoy the *Herald* if only they knew more about it. Can I help you . . .?

A. E.: Mrs. Citizen, if you really care enough about u to want to help, you can do so by telling your friend about our paper.

(Departments, who have been slyly watching, nov burst in. ARTICLES steps forward.)

ARTICLES: Moreover, your subscription and interest mea a great deal to us. If only more people would follow your example we could be made even more interest ing and appealing. It would give us a chance t grow.

DEPARTMENTS (together): Yes, it would give us a chanc to grow.

(CURTAIN)

THE BOOKSHELF

In the review of Dr. Browning's book, "New Days in Latin America," there was an error as to price. Paper copies cost *sixty cents*, not fifty, which has been the price of the text-book in previous years; and cloth copies are $1.00.

Kenya. By Norman Leys, M.B., D.P.H. With an Introduction by Prof. Gilbert Murray. London: The Hogarth Press. Pp. 409. Price, 15 shillings.

Dr. Leys has spent over twenty years in the medical service in different parts of Africa. This book was in preparation for fifteen years. He has spared no pains in securing from the original documents and other first-hand sources the *facts* concerning the establishment of the present industri system and its results. His tone is modera throughout, his mental attitude impartial, just. H blames no individual or class overmuch.

In a chapter on Christian Missions, he points o that the belief of the convert is real, since it ri life of demons. African life is demon-haunte crowded with known and unknown terrors. D belief in them is the mark of a Christian. And t future world is, largely under the influence hymns, transformed from being the grave of huma hope . . . into a paradise where hopes come tru

A chapter of constructive suggestion closes t book. Here the need of providing all African ch dren in the protectorate with schools is strong emphasized.

G. H. K.

SO OUR MISSIONARIES WRITE

REV. HUGH W. ROBINSON, PAOTINGFU, CHINA

"Herewith I enclose a copy of some resolutions passed by the foreigners and Chinese leaders of this station regarding our attitude on the Shanghai affair. They are very mild as compared with what some of the leaders would like to publish. We felt that by calling the leaders together and discussing the situation frankly with them we might help to calm their feelings.

"It seems to us that the difference in viewpoint between what England and China expect of their respective policemen is one explanation of the present situation. According to English law, a policeman is justified (*vide* Encyclopedia Brittanica) in using deadly weapons on a crowd that refuses to disperse when so ordered. This is quite contrary to Chinese custom. The policemen in China are not expected to fire on any unarmed crowd. . . . The Chinese find it, therefore, difficult to justify the Shanghai shooting, even though it may have been legal in the eyes of the British.

STATEMENT OF THE CHINESE AND FOREIGN LEADERS OF THE PAOTINGFU CONGREGATIONAL CHURCHES WITH REGARD TO THE RECENT SHANGHAI EVENTS

We have learned with profound regret of the recent drastic treatment of Chinese by certain of the British and Japanese in Shanghai. We believe that the present crisis is due to deep-seated causes, such as:—

1. Frequent foreign aggression on Chinese territory.
2. Deep Chinese dissatisfaction with the present continued application of unequal treaties that were forcibly arranged with China as a result of wars. Conditions having greatly changed, treaties should accordingly be revised.
3. The extraterritorial rights of foreigners in China, with no similar reciprocal rights for Chinese in foreign countries.

We earnestly desire that the Chinese and foreign governments at once undertake:—

1. To bring about an equitable settlement of the present affair.
2. To abolish unequal treaties, such as those establishing foreign concessions and extraterritorial privileges.
3. To follow the lead of the Washington Conference in its undertaking to remove fundamental causes of international friction.

We firmly believe in the equality and brotherhood of men, regardless of race or class, and so earnestly oppose:—

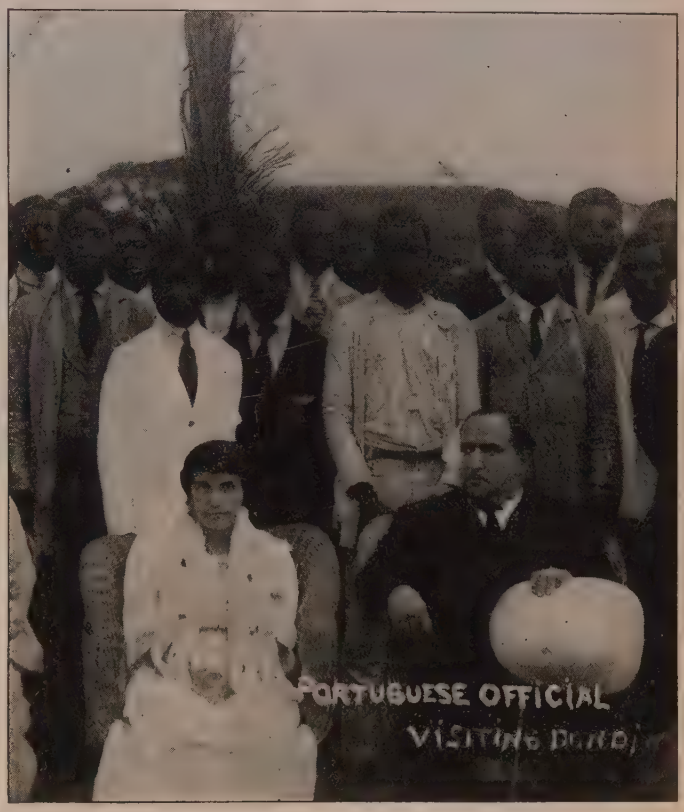
1. Race prejudice of any sort.
2. Imperialistic aggression of any nation toward a weaker one.
3. Exploitation of one class by another.

We would pledge ourselves to united effort for the promotion of international good will, and for just and generous treatment of the weak and the oppressed.

"This was sent to the Press, to the American Legation in Peking, and to our sister stations."

MISS JANETTE MILLER (I.), BAILUNDO, WEST AFRICA

"We have enjoyed the visit of Dr. Ross. Those who have read some of his nineteen books know that Edward Allsworth Ross is not interested primarily in the dissemination of the Gospel throughout the world. But he is interested in the physical and



mental by-products and thought those worth our being here. His last words were cordially in favor of missions, and ended, 'No wonder the natives love the missionaries.' He was so hearty and real American it was like a breath of the homeland and a good surprise, for he descended upon us quite unexpectedly on his way somewhere else.

"If you had been here when I first came out (1910), you would have been quite sure that in Africa you would be safe from the encroachments of high society. But we have been again hobnobbing with the great. An invitation is a command where relations so delicate must be kept on a friendly basis for our Lord Christ's sake, so there is no declining when our presence is desired. There is a young lady in the administration house now—a charming young sister of the official who teaches in the municipal school at the fort settlement. When

Concluded on page 399

MISSION NEWS

In the Armenian refugee camp in Aleppo, where 13,000 persons live in 3,300 temporary barracks, yet where "there are no beggars"—to the surprise of visitors—a quiet revival has been going on. There were meetings almost every evening through the winter, among the adherents of the Armenian National Church, as well as among the Protestants. A church of over a hundred members has been organized here. The Evangelical church in the city has reorganized with over two hundred members and has occupied its new stone church building, though only walls, roof, and windows are finished.

The Mexico Microbe, the pungent little sheet published occasionally at Guadalajara, has just been adopted by the mission as *The Son of the Mission,* with Rev. Howard C. Champe as Editor and Mr. Wendell W. Lorbeer as Business Manager.

The plant of Williams-Porter Hospital, Tehsien, China, is necessarily very extensive. It includes a herd of goats, in order that its patients may have milk; an electric-lighting plant; a pharmacy, where the hospital prescriptions are filled, and which possesses the first large tablet-making machine ever introduced into China. It has two plumbers, trained on the premises; a carpenter shop, where not only are odd jobs of repairing done and furniture made, but wooden legs, etc., are manufactured and fitted. Ten or twelve men do the general cleaning; the laundry takes three men; the kitchen for patients' meals needs three men; and there are messengers, scavengers, water carriers, etc. All the hospital bed linen, patients' clothing, nurses' uniforms, etc., are made by sewing women under supervision of the foreign nurses; and there is a hostel, or inn, where patients who have to stay near the hospital for dressings or treatment can live, thus freeing their beds in the hospital for new cases.

Much of the work of the nine Bible-women of the Bulgaria Mission is along the line of social service. One, Mrs. Nicheva, of Philippopolis, spends hours in the hospitals and the penitentiary, where she has been given permission (a very unusual thing) to speak to the prisoners. Mrs. Encheva, of Nova Zagora, has much sympathetic contact with working girls and boys. She finds them very eager for reading matter. Mrs. Davchevi, of Papazli, has been trying to improve the home conditions of the women of the village. She has succeeded in installing five cook stoves there as more economical and convenient than the primitive fireplaces. Mrs. Mishkova pays special attention to children in hospitals. Each specializes to a certain extent in her work, but most conduct Sunday School classes and women's meetings as well.

YENCHING COLLEGE GIRLS IN A CHINESE DRAMA

"Little Tommy Tucker sang for his supper," and when the staff of the Peking University paper, "The Yenching Weekly," realized that its finances were in a bad way, they decided to betake themselves to the stage and let the buskin make good the deficit incurred by the linotype. Yenching College girls, who on two successive years had introduced Shakespeare to Peking, this time chose a famous Chinese classic, "The Dream of the Red Chamber," and gave a portion of the play in Chinese. It brought out the figure of a quaint old country woman who pays a visit to the palace of her wealthy and snobbish city relatives. Chinese girls are born actresses. For days before the performance these young women were busy manufacturing antique costumes out of old embroideries and silks, designing elaborate head dresses and collecting stage properties. Once on the stage, they entered into their parts with leisurely enjoyment. The character part was not in the least overdone, and there was not a hitch—no prompting, no lack of perfect assurance.

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MISSION NEWS

Concluded from page 394

In Japan the American Bible Society, in 1924, circulated 10,295 Bibles, 61,400 Testaments, and 699,512 Portions, besides 567 volumes in Braille type—a total of 771,774 copies. This is the largest circulation yet attained, being 125 per cent increase over that for 1923, which, notwithstanding the earthquake of that year, was seventy per cent in advance of 1922. It is to be remembered that the above figures refer to the circulation in only about one-half of Japan, that in the southwestern part of the country being in the care of the British and Foreign Bible Society and the National Bible Society of Scotland. It is said that Japanese is the only language besides English in which the whole Bible has been printed with the Braille type. Thirty-four volumes are needed for producing the whole Braille Bible, and when these are placed one on another, they make a column slightly over four feet in height.

Six Girl Reserve clubs have been formed from members of the fourth and fifth years of Kobe Academy, with leaders chosen from teachers and recent graduates of Kobe College. This organization marks a new step in the religious education of the institution, bridging the gap between the Christian Endeavor Society of the little girls and the Y. W. C. A. of the older students. Some seventy-five members were enrolled in the Reserves before many weeks had passed.

The Girls' Boarding School at Uduppiddi, Ceylon, has reorganized as "The School of Home Arts." The old Government code-controlled, inspector-examined system has been discarded and education has proceeded under the stimulus of certain large interests connected with the home life of the children. Some of these topics are: The Building of a Home, The Furnishings of a Home, The Care and Training of Children in the Home, etc. The girls have studied Child Welfare in the day school nearby, and, under supervision, have treated the little children for minor ailments. A marked improvement in the health, cleanliness, and neatness of these little children has resulted. A marked improvement has also been seen in the health and spirit of the girls in the boarding school.

About 210 daily papers are published in the city of Peking—three or four in English, three in French, the balance in Chinese.

Of the 66 organized churches of the Marathi Mission, 23 are self-supporting.

A Message to You From Des Moines

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MISSIONARY PERSONALIA

American colleges were wise in their distribution of honorary recognitions at the last commencement in the representatives of the American Board's staff, to whom degrees were accorded. Rev. Watts O. Pye, of Shansi, China, was granted a Doctorate in Divinity by Carleton College, Minnesota; Rev. Alden H. Clark, of the Marathi Mission, received the same honor from Amherst; Rev. William B. Stelle, of Tunghsien, Chihli Province, China, was similarly decorated by Colgate University; and Rev. Enoch F. Bell, Editor of the *Missionary Herald*, by Middlebury College, Vermont. Miss Louise E. Miske (I.), of Peking, received an M.A. from Radcliffe College, Cambridge, and Mrs. Alice Browne Frame (B.), Dean of Yenching College, Peking, was honored with a LITT.D. from Mt. Holyoke, as we announced last month.

Mrs. Moses Smith of the class of 1858 of Mount Holyoke College received the honorary degree of Master of Arts from her Alma Mater at the Commencement on Tuesday, June 9. She organized the first alumnæ association of Mount Holyoke, and has been active in the interests of the college ever since. She has been better known, however, by her missionary friends as a powerful factor in the development of the W. B. M. I., of which she is now president *emeritus*, and its work abroad. This is an honor richly deserved.

Miss Bertha Morley (B.), of Merzifoun, has arrived for furlough with Dr. and Mrs. J. K. Marden and is spending the summer in Mentor, Ohio. Miss Morley's health improved greatly during the voyage home.

Mrs. Charles L. House, of Salonica, has been seriously ill with "Black Water Fever," a kind of malignant malaria.

Rev. Robert E. Chandler, of Tientsin, has been in hospital since the middle of April with rheumatic fever.

Miss Elizabeth S. Webb (I.), of Beirut, dislocated her hip by a fall late in May. It is in a plaster cast, and it will be at least three months before she will be able to move about. Her health, otherwise, and her spirits are good.

Concluded on page 396

Pardy

Boston, Mass.

Ten Years Ago

Dad's mustache – Sister in short dresses – Mother's coiffure. How funny those pictures are! How they bring back yesterday's priceless memories!

Ten Years From Now

Will you have a portrait of Mother, Dad, and Sister? Sister's first baby? The family group before Mother's death?

Why?

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MISSIONARY PERSONALIA

Concluded from page 395

Miss Katharine Fanning (I.) writes of a brief vacation spent in Tottori, where she visited Miss Stella Graves (I.), Miss Edith Husted (I.), and Miss Stella Coe (B.) and her interesting family of Japanese young people.

Prof. S. Ralph Harlow, of the Department of Biblical Literature at Smith College, formerly of International College, Smyrna, left June 21 with a party of twenty Smith, Holyoke, Wellesley, and Simmons students to tour England and various countries of Europe, holding conferences with representative leaders of the Student Movements of the different countries.

Among the missionaries at home on furlough is Rev. John S. Porter, of Prague, Czechoslovakia, well known and welcomed in and around the churches of Hebron and Gilead, Conn. On a recent Sunday evening Mr. Porter and his daughter were guests of those churches, and Miss Porter spoke for the Christian Endeavor Society of Hebron church, dressed in a Czech costume and using the Polish tongue. The janitor of the church is a Pole; he came after the service saying that he knew of several families who would understand Miss Porter and begging for a service. One was at once arranged for the Gilead church; a number of Lutheran families from the country around came, as well as a good many people from various parts of Slovakia, eager to hear the sound of their own tongue and to take part, some of them, in a Gospel service and to sing their national hymns. Mr. Porter said it gave him a strange sensation to come back to the church in which he was ordained and which has stood behind him through all his missionary life and speak in his missionary tongue to an audience made up of people who came from the land of his missionary work. The audience joined in singing "A Mighty Fortress is our God," each in his own tongue, but all using the old tune.

Dr. Lucius C. Porter of the faculty of Peking University is to serve as Dean of the new School of Chinese Studies, which will be maintained jointly by the North China Union Language School and Peking University. Our readers will remember that Dr. Porter, while on a recent furlough, was asked by Columbia University to reorganize its department of Chinese, and that he spent two years as Dean Lung Professor of Chinese at Columbia.

Rev. Leroy F. Ostrander has been compelled, for health reasons, to present his resignation from the principalship of the Samokov Boys' School, which he has served for twenty-one years as its director. Both the Board and the mission are happy in the thought that Mr. and Mrs. Ostrander can continue upon the mission field. They will reside in Sofia.

Mrs. Lucy M. Clark (I.), a sister of Miss Lora Frances Smith, of the Instituto Corona, arrived in Hermosillo, Mexico, on midnight of January 17 to help her sister at the school. She lost no time in getting about it, as she met her first class two days later. Mrs. Clark is teaching English to night school pupils five evenings each week, besides teaching five classes a week in the daytime. The night school enrollment has already reached twenty-three, including bookkeepers, school teachers, bank clerks, etc.

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THE CHRONICLE

One of the events at Hartford Seminary Commencement this year was the unveiling, on May 26, of a tablet in honor of Rev. George P. Knapp, missionary of the American Board in Turkey from 1890 till the time of his death. The memorial was placed in the hall outside Hosmer Chapel, the plan being to remove it to a location in the new Hosmer Chapel when that is built. The inscription reads as follows:—

TO THE MEMORY OF
GEORGE PERKINS KNAPP
GRADUATE OF THIS SEMINARY
MISSIONARY OF CHRIST IN ASIA MINOR
WHO DIED A MARTYR AT DIARBEKIR 1915
GREATER LOVE HATH NO MAN THAN THIS
THIS TABLET WAS ERECTED
BY HIS COMRADES OF THE CLASS OF 1890

DEATHS

May 24. In Claremont, Cal., Prof. Arthur Dart Bissell, for thirty-three years connected with Pomona College.

Professor Bissell was the son of Rev. and Mrs. Lemuel Bissell, missionaries of the American Board in India. He was born at Sirur, Bombay Presidency, in 1855. He graduated from Amherst in 1879 and received his Master's degree there in 1882. After studying at Yale Divinity School, he began his career as a foreign missionary under the Board in India in 1884. Two years later he was transferred to the Hawaiian Islands. In 1891 he was appointed Professor of German at Pomona College, where he served at the time of his death. His special interest lay in music and musical æsthetics. Dean Norton, at the funeral service, said, among other things, regarding his friend and classmate: "We have never had a member of the faculty as well versed in so many lines of high thought."

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THE CHRONICLE

Concluded from page 397

Marriages

June 29. In Fenchow, Shansi, China, Marion Holbrook Chatfield, of the North China Mission, and George B. Cressey, PH.D., of Shanghai College, Shanghai, China.

Births

June 13. In New Britain, Conn., to Rev. and Mrs. Alfred D. Heininger, of Tehsien, Shantung, North China Mission, a son, Samuel Allen.

Arrivals in this Country

June 5. In New York, Mrs. Etta D. Marden, from Constantinople, Turkey.

June 12. In San Francisco, Miss Isabella Phelps (B.), of Paotingfu, Chihli, North China Mission; Dr. Lois Pendleton (I.), of Tehsien, Shantung, North China Mission.

June 22. In New York, William W. Peet, LL.D., and his sister, Mrs. Hemphill, from Constantinople; Dr. and Mrs. Jesse K. Marden, from Athens, Greece; Miss Bertha B. Morley (B.), of Merzifoun, Turkey.

June 22. In Detroit, Mich., Rev. George W. Shepherd, of Kienning, Shaowu Mission, China.

June 26. In San Francisco, Mr. Wendell C. Wheeler, of Ahmednagar, Marathi Mission, India.

June 27. In San Pedro, Cal., Rev. George H. Hubbard, of Diongloh, Foochow Mission, China; Miss Rena L. Nutting (B.), of Diongloh, Foochow Mission, China.

June 30. In San Francisco, Rev. and Mrs. Darley Downs, of Kyoto, Japan.

July 3. In New York, Rev. Paul E. Nilson, of Tarsus, Turkey.

July 12. In Boston, Mr. and Mrs. William E. Hitchcock and Mrs. Clara P. Brown from Ceylon.

Sailings for the Field

July 1. From Montreal, Misses Elizabeth Read, Edith M. Clark, and Gladys Baxendale, joining the West Africa Mission.

July 4. From New York, Mr. and Mrs. Sidney F. Dart, returning to Dondi, West Africa Mission.

July 9. From New York, Miss Gertrude E. Kellogg (I.), returning to Fenchow, Shansi, North China Mission.

July 11. From New York, Miss Ruth Cowles, joining the Zulu Branch, South Africa Mission.

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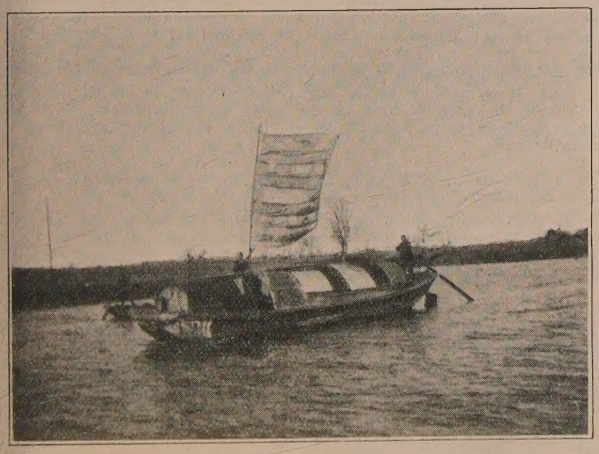
SO OUR MISSIONARIES WRITE

Concluded from page 393

he governor came he also brought his lady, so all he ladies in the neighborhood were pressed into ocial functions, and we had a place right in front n the limelight. Rev. W. C. Bell took the Admin- strator and his sister and us to meet the governor t the district line. We were at the house for the rivate reception and were left to visit with them while our official hostess arranged the dinner. Then ve attended the public reception, and our boys massed t the side of the road with a small organ and sang he national anthem beautifully, and gave the cheers ust at the right moment.

"Later the party was entertained at the station, ve showing them around and giving them chocolate rop cookies and coffee, and chocolate creams. The reception was at Mr. Bell's. He made a speech, and o did his native secretary, the one who was in rison a year ago. Both the local and visiting fficials wrote nice appreciations in the guest book, nd we had a letter of thanks from the governor fter he left.

"It is funny to go to the *Atlantic Monthly* for tyles! but the Board has not yet appointed a mission ressmaker, so these high social occasions are fraught with dismay. We were up a great part of the night efore the occasion, making over and fixing some- hing to wear. The results were queer enough to yes unaccustomed to styles later than four years go, but they seemed all right according to the *Atlantic!* However, I suspect the *Atlantic* adver- isers did not have to limit themselves to the mate- ials in the house. We have been studying the Portuguese etiquette book and praying that we may not jeopardize our work by some unforgivable blunder. Pray that all this may help the natives enough to be worth the time it takes from our other work. So far it seems blessed."



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FOR ALL WHO EXPECT TO STUDY LATIN AMERICA

A SPECIAL number of *The Missionary Herald* on Latin America will be issued in September and will contain solicited articles by business men as well as missionaries; by Mexicans and Americans, men and women, touching upon all phases of our work in Mexico. It will be highly illustrated with a pictorial section. Special price ten cents (10c.), postage prepaid.

The Missionary Herald will also try to be of real educative value throughout the next school year for those who wish to study Latin America. In addition to its special number in September, the magazine will endeavor to contain each month some material supplementing the text-book studies and prescribed reading of the year, thus enabling our readers to become acquainted with their missionaries in Mexico and the Philippines, with their fields and plant and problems.

A six months' subscription to *The Missionary Herald* covering September to March will be fifty cents (50c.). We advise ordering early.

Send subscription, with money, money order, or stamps, to HARVEY L. MEEKEN, Agent, 14 Beacon Street, Boston, Massachusetts.

FROM OUR BOX OF SWEETS

PROF. JAMES HARDY ROPES, Harvard University:—

"*The Missionary Herald* is at present a very interesting magazine, and I read it with much profit. It is certainly far more instructive than it was when I was a boy. To learn what the missionaries say on conditions all over the world is a good thing for anybody and helps one to retain his courage and hope for the world. I do not see how this character could be maintained if it lost its distinctive quality by combination with the other periodicals, but, of course, I have no knowledge of the various considerations involved."

MISS G. A. GOLLOCK, Editor, "The International Review of Missions":—

"For years I have valued *The Missionary Herald* as the best and most luminous of all the American monthly missionary journals. I have no doubt that a Congregational weekly would be an exceedingly potent periodical; but please, if you can, keep the *Herald* as it is, for we love it here. It is curious, in reading news from this end, how much loss there seems to be when the missionary utterances of a great church are only a section of its general paper."

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"Each of your past numbers has been so full of interest that I have looked forward to each subsequent number. Although I see a great many journals and magazines, I think there is none to equal the *Herald* for the general reader."

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PROF. SAMUEL N. SPRING, Dept. of Forestry, Cornell University:—

"What I have wanted to tell you was how attractive and interesting your *Missionary Herald* has become. The fact that you sent it to me started my reading it. Now I take the first opportunity and go clear through from cover to cover. Aside from books, it is the only religious literature that I read."

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REV. WILLIS L. GOLDSMITH, Congregational Pastor, Marietta, Ohio:—

"Your magazine is magnificent and it is a wonderful contribution to our church literature."

FRANKLIN D. COGSWELL, Secretary, Missionary Education Movement:—

"I am impressed by the high quality of the magazine right along. All our good wishes are with you in these days when the whole work in the various Congregational organizations is under review. May all the interests of your splendid enterprise be safeguarded and developed."

REV. DANIEL I. GROSS, D.D., Portland, Me., Commission on Missions:—

"The April number makes me think of the *Geographic Magazine* for beauty, information, and quality. My congratulations. Such work makes me hesitate to advocate consolidation of all our magazines and papers."

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"Having occasion to write you, I preface my letter with an ardent expression of hope that *The Missionary Herald* will neither be discontinued nor consolidated with any other magazine, as I feel sure that there would be a distinct loss through such procedure."

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"You are getting out a wonderfully interesting magazine. Every number is excellent and worth far more than the price paid. I hope the day will come when every Congregational family will take and read our three very excellent periodicals. None better. If our membership was informed about the activities of Congregationalism, there would be plenty of money in the treasuries."

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